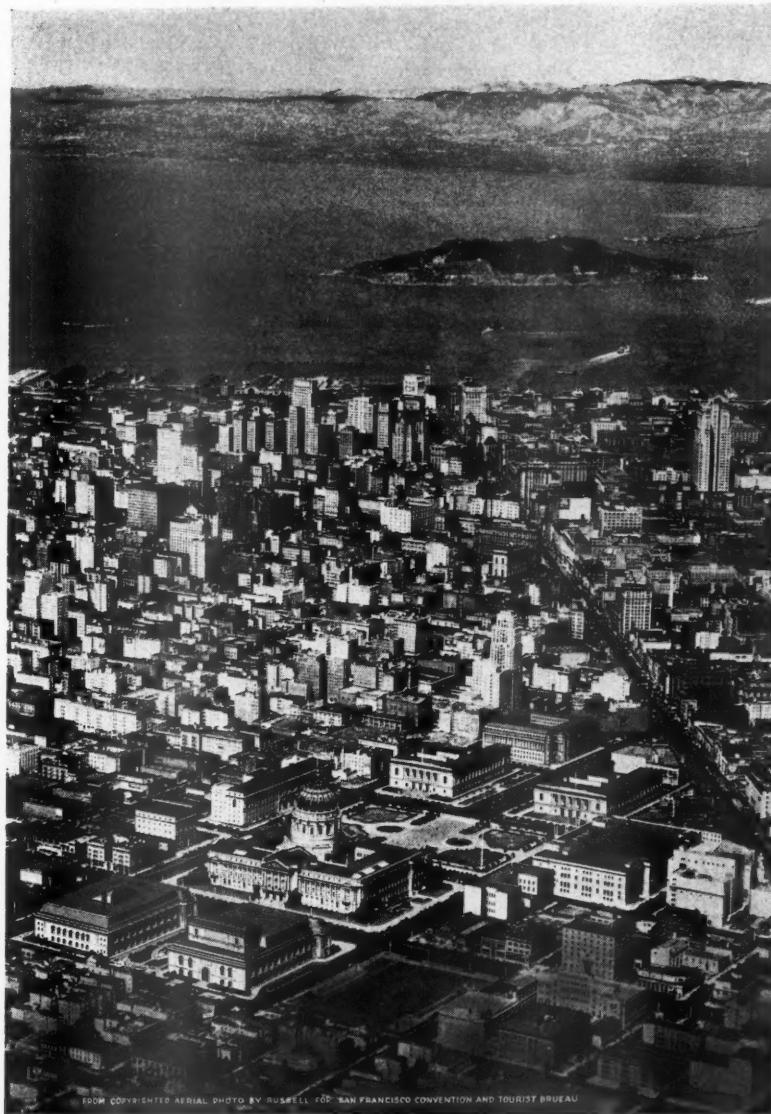


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MISSIONS



FROM COPYRIGHTED AERIAL PHOTO BY RUSSELL FOR SAN FRANCISCO CONVENTION AND TOURIST BUREAU

AIRPLANE VIEW OF SAN FRANCISCO

The new civic center with its convention auditorium appears clearly in the foreground

Missions will Omit the July Issue this year

This is done to reduce the Deficit in this Period of Financial Stress. In this way MISSIONS would contribute its share, and is sure its subscribers will approve this move of economy.

MAY ISSUE contains San Francisco's Welcome to the Northern Baptist Convention in July, with Program.

JUNE ISSUE will feature the 100th Anniversary of the National Hymn "America" and its Author, Dr. S. F. Smith.

SEPTEMBER ISSUE will be CONVENTION Number.

These issues will be of exceptional interest.

QUESTION BOX

(Answers found in this issue)

1. On what field were 32 recently baptized at an evening service?
2. What missionary has 270 villages under his charge?
3. Who was Peter H. Burnett?
4. Who has given 41 years of service in the Mary L. Colby School in Yokohama?
5. Where is it a "feat of memory" to learn to read and write?
6. What church with a present membership of 36 has sent two Baptist missionaries to the foreign field?
7. What is the motto of the American Baptist Home Mission Society?
8. Why was the open umbrella placed above Mrs. White's bed when she was ill?
9. On what field were 50,000 converts baptized in the last 10 years?
10. Who was called "The Good Old Doctor" by early Oregon pioneers?
11. What is said to be a Japanese girl's best dowry of marriage?
12. Who said he "found Christianity" in the laboratory of a university?
13. What C. W. C. Company has 35 members?
14. What city is said to live by the movement of trains and steamers?
15. How many tribes are represented at Bacone?
16. Who is the author of "Off to China"?
17. In what year were "doors in Central America opened to Baptists"?
18. Where was an eight-day evangelistic campaign recently conducted by young people?

PRIZES FOR 1932

For correct answers to every question in the 11 issues, January to December inclusive, a prize of a year's subscription to *Missions* or a worthwhile missionary book will be awarded.

Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1933, to receive credit.

This contest is open only to subscribers.

A Special Word to Subscribers

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VOL. 23

MISSIONS

NO. 5

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

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*Scenes from
San Francisco*



© Martin



Top: SKY-LINE OF SAN FRANCISCO AS SEEN FROM ACROSS THE BAY

Center: THE FERRY TERMINAL AT THE FOOT OF MARKET STREET

Bottom: MEMORIAL STADIUM OF THE UNIVERSITY OF CALIFORNIA AT BERKELEY

MISSIONS

VOLUME 23

MAY, 1932

NUMBER 5

An Issue With Something to Meet All Tastes



AY MISSIONS spreads an inviting program. And the prime invitation of course is that of the California Baptists to the Convention in San Francisco. Drs. West, Day and Smith are well qualified to speak for the hospitable folk they represent, and their warm welcome is heartily reciprocated. The tentative program is also given in this issue, leaving a descriptive article on San Francisco and the Coast for June.

Rarely have we published a more intensely interesting article than that by Gordon Poteat entitled, *In the War Zone at Shanghai*. This is first-hand knowledge of the military operations at Shanghai, and in conjunction with Dr. Franklin's article tells what has happened to the University of Shanghai, which was in the midst of the airplane maneuvers. This is history in the making and is reliable. We are nearing the End of the Old Oregon Trail with Coe Hayne and the Covered Wagon. Dr. Padelford, who has spent a year in investigation, shows clearly why Christian Schools are Needed in Japan, looking at things in the large and with view to the future.

New missionaries in Porto Rico, Aaron and Margaret Webber, give refreshing pictures of their first glimpses of their island field, and along the same line Dr. and Mrs. Werelius chronicle First Impressions of Kangpokpi in far away Assam. East China sends an unusual testimonial report through Mr. Lamson. How in Vermont the small church has become a denominational asset is described by the state superintendent, Dr. Morris. The Editor reviews Dr. Charles L. White's history of the Home Mission Society entitled "A Century

of Faith," to be published by the Society in connection with its centennial celebration. It is planned to have the volume at San Francisco in July.

Editorial pages, news from many points in the mission fields, reports of progress and plans and summer programs in all the departments—Helping Hand, Tidings, Missionary Education with its Ambassadors, Gilders and Crusaders, Around the Conference Table and Open Forum of Methods, not to omit the Board of Missionary Cooperation and the Baptist Men—these are packed pages of special interest to particular readers. And in it all we do not believe there is a pessimistic note.

On behalf of its large constituency of Northern Baptists, MISSIONS desires to reciprocate the cordial welcome from San Francisco, and to assure all who have to do with arrangements for the Convention that their efficient work is highly appreciated. Their spirit of hope and gladness will without doubt impart itself to the meetings in July. No matter what the discouragements in the business sphere may be, this Christian gathering should be dominated by hope. Out of the real hardships and sufferings of this prolonged period of commercial depression and struggle there is already emerging in many of our churches a deepened sense of the spiritual values, an uplifting experience of the sustaining realities of the religion of Jesus, and a new reliance upon His presence and promises, together with a firmer grasp on a living faith. This means a true revival, and it is this quickened spirit that we trust the San Francisco Convention will manifest and diffuse. Pessimism will find no place there. It is hope that "springs eternal in the human breast," not merely in the poet's vision but in fact.

June MISSIONS will feature "America" and Samuel Francis Smith



STREET SCENE IN THE CHAPEI SECTION OF SHANGHAI FOLLOWING THE JAPANESE BOMBARDMENT. THE NORTH SHANGHAI BAPTIST CHURCH STANDS AT THE LEFT

In the War Zone at Shanghai

Extracts from a Personal Chronicle

By GORDON POTEAT

(Just before the outbreak of hostilities at Shanghai between China and Japan, Prof. Gordon Poteat of the University of Shanghai was visiting South China. On his return he found conditions as he describes them in the opening paragraphs. During the long period of carnage and suffering that followed he and other members of the university faculty and their families remained on the campus although the university under the circumstances was unable to reopen for the winter term. We are privileged to publish the following extracts from a long personal narrative which he sent in the form of a diary to Secretary J. H. Franklin.—Ed.)

WHILE in Swatow I was disturbed by reports coming through from Shanghai, which had been peaceful when I left there. The Japanese were reported to have delivered an ultimatum to the Chinese. What would be the outcome of that was uncertain. There were two Japanese gunboats in the Swatow harbor which had demonstrated without violence by debarking some landing parties, but that was all. And when I boarded the steamer for Shanghai on Saturday, the last word we had was that the Chinese had accepted all that the Japanese had demanded in their ultimatum and therefore the prospects for peace were excellent. Until Tuesday morning when we came up the Whangpoo River we were without news.

We saw Japanese war-vessels in the Yangtse off Woosung and two destroyers passed us as we came in, running slowly because of the fog. All the way up the river we were passing war vessels, most of them Japanese.

Then across from the Astor House when we swung opposite the Bund I noticed a very long traffic jam with buses backed up from the bridge to Nanking Road. It looked as if something were wrong. Then when we had made fast a man threw a newspaper to us and I saw for the first time that war had broken out in Shanghai. As soon as I realized what had happened, I got a rickshaw and went over to the Missions Building. Traffic was a moving mob as refugees poured over the Bridge fleeing from the northern section of the city. Mr. Hylbert agreed to take me in his car out to the campus. We were held at many points by the crowds of refugees on foot, in rickshaws, trucks and autos. Along Broadway the police were in control. Several squads of Japanese passed us, some with set bayonets, others waving automatic pistols with their fingers on the triggers. But we finally reached the campus which was and is quiet and peaceful. The children came running to greet me and I was greatly relieved to be with them again.

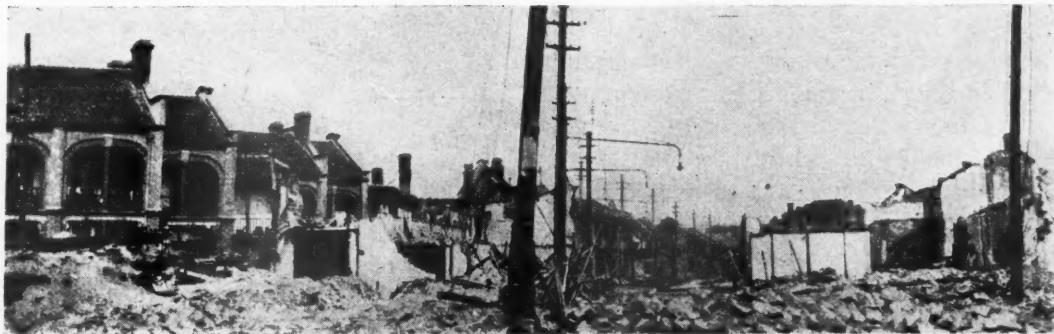
It was not long before the Chapei area was a shamble, with fires breaking out everywhere as the result of the bombing, the poor people trying to flee from underneath the terror in the skies. The North Railway Station—the chief depot in Shanghai—was blown to pieces. The Commercial Press, one of the greatest institutions in China, supplying 75% of the textbooks to the schools, having a plant worth more than ten millions and a library with perhaps the finest collection of books, many of them irreplaceable and beyond computation in money value, is now a mass of charred ruins. And since then the section as a whole has been almost razed to the ground.

This morning from our water tower I could see the fires still raging. Thousands upon thousands of families of Chinese in that section have been rendered homeless and penniless, and have been streaming into the Settlement for refuge. The problem of food and shelter here is baffling.

And as I write six days after the first bombing, bombing hydroplanes are passing over my head toward that section of the city. No Chinese airplanes have appeared over Shanghai and the continued bombing from the air has met with no resistance from the air. Killing of civilians in ordinary clothes has been going on continuously. The station master at the Hongkew station on the Shanghai-Woosung R. R. with an assistant who was unarmed was lined up against a wall and shot by a squad of Japanese marines. The assistant was killed instantly but the station master was only wounded when he fell and escaped miraculously after the marines passed on. Tales of women losing their children in flight from Hongkew and Chapei are heart-rending. At night the view from the water tower toward the Chapei region of the city shows one long line of flame and smoke arising from the burning city.

We are outside the immediate danger zone either of the firing or the conflagration. The American Consulate considers our position as safe as any in Shanghai. We are prepared for emergencies which we hope will not come. Of course, the opening of the University has been indefinitely postponed. It may well be months before we open again. But in the meantime I have work I can do, indeed this very morning I was working with my Chinese literary colleague on a new edition of Luke-Acts which I am preparing for the Publication Society. We have been having no deliveries of mail these last few days, but we shall try to get this off on the next boat. Don't be too anxious about us. The pitiful situation concerns the homeless Chinese who have been driven from Chapei.

Today marked the beginning of the attempt of the Japanese Army to drive the Chinese Army out of the region of Shanghai. All day long heavy and light artillery and machine gun fire have resounded in our ears, and it is not a pleasant sound. Fires have again broken out with renewed bombardment and the horizon is lurid once more. From our fence on out to Pingliang Road at the Settlement is one great military encampment, largely given over to the air forces. From early in the morning till evening planes are taking off and landing, just sweeping our roofs as they go and come in their errands of destruction. We are practically confined to the campus now, as there is a machine gun emplacement out on the road opposite our front gate, so I tried to get my mind off the war by practicing golf shots on the athletic field this afternoon. As I knocked the balls I had to keep a weather eye out for rising planes which soared over my head laden with bombs, only about fifty feet off the ground. Would you blame me for getting a slice or a top in such circumstances? Three big bombers went



ANOTHER VIEW OF THE RUINS OF CHAPEI

over my head at one time and I could see very plainly under each of them two big bombs, enough explosive in them to destroy a hundred men if they are dropped in the right spot. We hope no accident occurs to a loaded plane when going over our houses. The Navy participated in the battle this morning and their eight-inch guns shook our houses. They are firing at Woosung.

The financial situation at the University with the opening of the spring term postponed indefinitely has become very difficult. The salaries of the Chinese faculty members and the general expenses of the institution depend almost wholly

upon student fees, and now we have no students to pay them. The regular budget has been suspended and it has been necessary to give one month's salary and notice of dismissal to quite a number of teachers, and those who are permanent members have had their salaries reduced to one-third, to be paid from the appropriations which the Boards in the United States send to us. The rest of us are subscribing from our salaries and are bringing the Chinese professors up to one-half instead of one-third, and the American teachers up to full mark. This latter we have felt was the only fair thing due to the much larger expense of living as compared with the Chinese. All are glad to share in this need and feel that it may turn out to bringing us all closer together.

Bruised and Battered, but Unshaken *The North Shanghai Baptist Church Survives the Storm*

By W. ROBERT TAYLOR

LAST THURSDAY Mr. L. C. Hylbert and I were the first foreigners to penetrate into the Chapei district. We wanted to see exactly how the North Shanghai Baptist church had fared. The journey from North Szechuan Road to the church was a gruesome ride and walk. A peculiar atmosphere hung over the whole place. Instinctively we felt we were walking in a mysterious land, the domain of the dead, where devastation and ruin hold sway and vultures and prowling curs enjoy their feasting.

The destruction of the city is indescribable. In the whole area you are hardly conscious of roofed buildings, only stark and broken down walls, walls that a few weeks ago enclosed homes and sheltered families, many of whom will never return and relatives and friends will never know just the fate that befell them, except that their lives have been a part of the great price that has been paid.

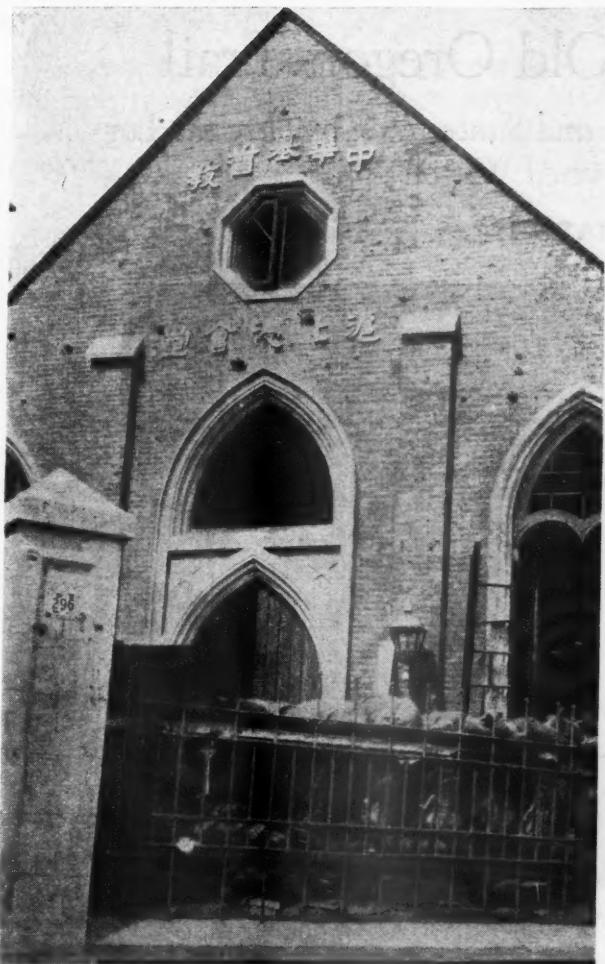
It was a great relief to see the red brick church still standing in the midst of all this destruction. It has its scars and marks to show for the tremendous struggle it has witnessed during the past few weeks. I would be ashamed of it if it did not have. It was a glorious sight to see that little church standing there, still holding its cross aloft in the midst of so much carnage. It gave one the feeling afresh that it stood for something that was permanent and what we are doing in China will

abide when other structures have crumbled and been destroyed.

Inside the church glass and débris are scattered all over the floor. The building shows the effect of having soldiers billeted there. Otherwise the new structure is in very good condition. Buildings right up to it on all sides, including our school buildings, are all burned, but the only damage to the church is a shell hole in the tower and innumerable scarred bricks from rifle shots. We are glad to find that the roof has not been damaged by bomb and shell though a large hole in the center of the street shows that one dropped there.



THE NORTH SHANGHAI BAPTIST CHURCH. NOTE THE HOLE IN THE TOWER AND THE SHELL MARKS ON THE WALL, ALSO THE SANDBAGS IN THE FRONT YARD



A CLOSE-UP VIEW OF THE CHURCH, SHOWING ITS SHELL-POCKED EXTERIOR

As will be seen by the pictures, the front of the church was used as a sand-bag enclosure. The number of empty cartridges shows that many shots were fired from that spot. These sand bags

were all piled behind the high iron fence and afforded fine protection. Since the place was used in this way we are doubly fortunate that it was not one of the very many places that drew bombs from the air.

Last Friday evening in both the French Concession and the International Settlement, we had our greatest scare. Everybody thought that it was a revival of fighting. It was most realistic. People were frantically calling up all over the city to learn what the new trouble was. It sounded for all the world like trouble in the Settlement. We naturally thought of a communist uprising for the shooting was so incessant and near. It later developed that the Chinese by agreement had started simultaneously large exhibitions of fireworks. They had decided to celebrate their victory over Japan. It appears that Chinese papers had issued extras saying that several leading Generals had been killed, the Admiral and 8,000 Japanese slaughtered, and that the rest of the Japanese were fleeing to the sea in what ships they could collect together. Chinese of all classes believed it and had a glorious time celebrating. While it lasted it may have been fun for them but it was no amusement for the rest of us. It is very likely that an unruly element had staged this to cover something else they wanted to pull off. For a time the authorities had all they could do to contend with the situation and many arrests had to be made. The defending forces were obliged to fire at times but only blanks were used. It is very fortunate that it all passed off without something serious happening. It was most inopportune as the authorities have all they can do to maintain order as it is.



THE WATERFRONT OF THE INTERNATIONAL SETTLEMENT AT SHANGHAI. THE CHAPEI SECTION LIES TO THE NORTHEAST

At the End of the Old Oregon Trail

*Memories of the Open Road, Fireside and Sanctuary Complete the Log
of the Baptist Covered Wagon*

By COE HAYNE



INDIANS ENGAGED IN SALMON FISHING IN COLUMBIA RIVER ABOVE THE DALLES

SUNDAY, AUGUST 30

THE Covered Wagon crew said goodby to Dr. Cress late Sunday evening, August thirtieth, in front of the Union Station in Boise, Idaho, after a day marked by experiences that long will be cherished in memory. Dr. Cress had completed his promised schedule of speaking engagements and had made it possible for the Covered Wagon to gather to itself an accumulative interest as it rolled westward. His daughter Alora, who had joined him in Wyoming, accompanied him on the long railway trip home to New York.

At Glens Ferry, Idaho, on Saturday, the twenty-ninth, after following the tortuous course of the Snake River for two days, we had taken our leave of the "Mad River," as it was called by the early emigrants. The famous crossing of the Snake is indissolubly connected in thought with one of the pioneers who attended the open-air service about the Wagon in Boise's City Park today—Mrs. Jane E. Billingsley, who was an early acquaintance of a pioneer missionary of Idaho, Dr. W. H. Bowler. In 1878, during the Bannock Indian up-rising, Mrs. Billingsley, her

husband and two small daughters, Emma and Martha, were obliged to flee from their home at Glens Ferry. Warning that the Bannocks were on the warpath was brought to them by a friendly Indian as they sat at the breakfast table. The father and mother, each taking a child, hastily mounted horses and escaped from the red warriors who created considerable loss in buildings, livestock and human life before they were subdued by the whites.

The two Billingsley girls in later years dared Mormon opposition when they allied themselves definitely and helpfully with the Baptist forces of Idaho during a religious awakening in the Lost River Valley under the ministry of the then youthful Bowler, whose parish extended 125 miles along the foothills of the Sawtooth Range. Mrs. Billingsley (whose earthly passing occurred November 2, 1931), was accompanied by her two daughters when she journeyed to our Boise meeting. Among those who greeted her were Mrs. Caroline Bowler, mother of Dr. Bowler, and Mrs. M. Anna Haycraft, two Baptist women who with their late husbands were among the pioneer church builders in Nebraska and Colorado.

MONDAY, AUGUST 31

We cross the fertile Boise and Payette Valleys, with heavily loaded apple trees on every hand. Borahland, carved out of Old Oregon, has gone forward a long way, prospering by reason of her four main industries, stock-raising, farming, mining and lumbering. The smoke of continued forest fires reminds us of the ancient enemy of the latter industry.

At New Plymouth, Idaho, a brief stop is made to accept the kindly proffered hospitality of Rev. Henry Jacobs and his daughters. The local Baptist church edifice would make a creditable addition to any group of public buildings and bears unmistakably the marks of the cooperation of the building committee and the local architect with the Department of Architecture of The American Baptist Home Mission Society.

We are grateful for good roads. Our Wagon, rubber-tired, rolls along as smoothly and silently as a baby cab on a cement sidewalk. Differently equipped were the early pioneers. But they arrived! It was at Snake Fort (Boise) that Marcus

Whitman left his wagon in August, 1836—the first wagon to come west of Fort Hall. For nearly a month it had been traveling as a two-wheeled cart, one of the axle-trees having been broken.

Oregon at last! We crossed the Snake River near sundown at Ontario, on the borderline. We were backing the Wagon behind a tourist cabin at the outskirts of the town to escape a strong wind from the west that whipped our canvas top, when Dr. O. C. Wright, executive secretary of the Oregon State Convention, found us. We learned that he had been in Boise early this morning to join the team there. He made us feel at home at once in the State that had been our objective since June 20. We were told of plans for an itinerary for the Wagon that extended beyond the time announced for its delivery to the Baptist people on the Pacific Slope, scheduled for Sunday, October 6, in Oregon City. Dr. Wright was made captain of the crew.

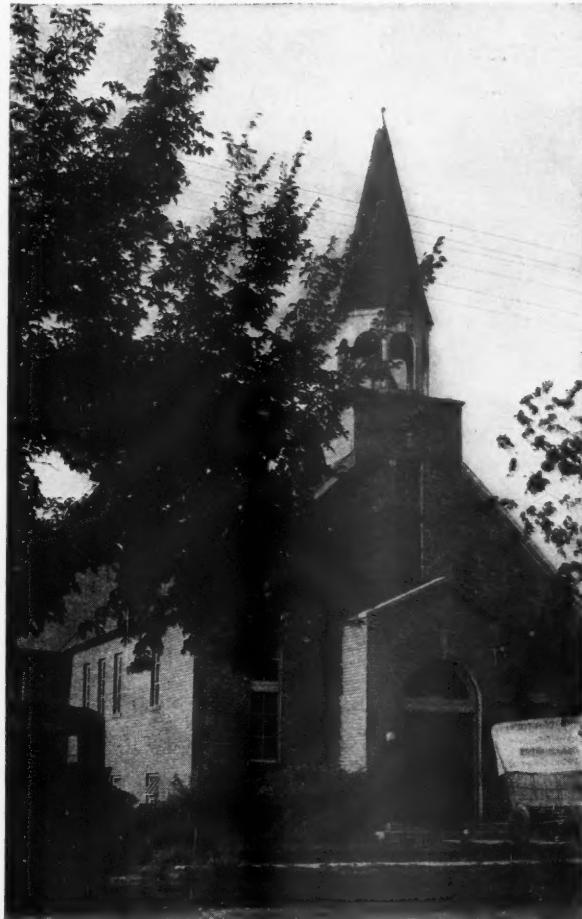
Strenuous days ahead! "The Great Medicine Trail of the Whites," so named by the Indians of the Northwest when they saw the hard-packed road of the pioneers, was to be followed to Baker and La Grande, then over the Blue Mountains to Pendleton, and thence down the amazing highway along the south bank of the Columbia River.

TUESDAY, SEPTEMBER 1

It became evident today that important repair work on the car must be completed in Ontario before the journey westward could be resumed. Rev. Hardie Conner and Dr. Wright, with the former's car, hauled the Wagon from the tourist camp to the church where the service was held tonight following a dinner that was served by Mrs. Conner and her corps of able assistants. The guests were the pastors of the Grande Ronde Association and the Covered Wagon crew.

WEDNESDAY, SEPTEMBER 2

The forepart of the day, after breakfast at the home of Dr. and Mrs. Weis, was spent in Ontario waiting for the left rear axle ordered from Portland by long-distance telephone. Upon the auto dealer in Portland was conferred "Dispatch" as a middle name. The solicitude and helpfulness of Pastor Conner, Dr. Wright, Chapel-carmissionary Cutler and Ontario garage men were heartening. The automobile part arrived at one-thirty by express from Portland and by five o'clock we were on the road. Our motor, of the vintage of 1927, has not missed a beat during the long trek. But if steel could talk as well as purr,



FIRST BAPTIST CHURCH, NEW PLYMOUTH, IDAHO

what a story this old engine might tell on some future day as it lies in some wayside junk heap alongside an old-time Conestoga wagon running gear.

To assure a program at Baker, Dr. Wright went ahead by rail. It was well that he did so. That the caravans on the Old Emigrant Trail between points now designated on the map as Huntington and Baker had to contend with a maze of impassable hills, gullies and arroyos, their broken outfits scattered along the way gave eloquent testimony. Expert road makers in these latter days encountered the same handicaps, but they built a beautiful highway with grades and curves capable of setting the traveler to wondering if this is not the war-time songster's "Long, long trail a-winding." The Covered Wagon had an even get-away with the passenger train from Ontario. We stopped at Huntington for a quick lunch just ahead of the train. We greeted Dr. Wright as he stepped from the platform of the day coach and had the pleasure of his company in the station restaurant. But we were humbled during the next stage of the trip. The train beat us into Baker by half an hour. The Wagon pulled up before the Baptist meeting house twenty minutes late, but Pastor Daehler held the audience by leading them in the singing of missionary hymns. Dr. Wright introduced Billy Turkington, who gave a lively account of the personal experiences of an Irishman enroute to Oregon with a Baptist Covered Wagon. Dr. Wright and the writer spoke here as at other points in Oregon visited by the Covered Wagon. The service at Baker, Oregon, is the sixty-second held since the Wagon left Brockton on June 20. We pitch camp tonight alongside the parsonage and in the morning are to breakfast with the pastor and his happy family.

Memories of the long trail have been stirred tonight. How kind all have been—friends and strangers alike! Mishaps in nearly every instance have been occasions for the demonstration of real, old time neighborliness. A tribute of grateful praise to the men and women of the forge! Workers in garages and blacksmith shops invariably performed for us services that could not be gauged by the price asked for it. From Massachusetts to Oregon they helped us on our way. Yes, we mentioned *women!* The Wagon crew recalls, how in Ohio, two wives of old time blacksmiths assisted at forges far into the night to enable the Covered Wagon to roll along next day. But for them the folks in Cleveland and Granville might not have seen this Wagon at the

services they planned for it. At no scheduled meeting has the Wagon failed to show up—thanks to the wayside friends. We will not forget the colored automobile mechanic at a garage on the outskirts of Providence, R. I., who worked during terrific heat to set our outfit rolling again. He actually saved our lives! And he asked nothing for his services. "I am a churchman myself," he said. In other words, "I am a neighbor of yours." You see, we were due in Hartford, Conn., at 10:30 Sunday morning. Nor will we forget the Italian grocer in Providence who at eleven o'clock Saturday night, June 20, 1931, tailored our clothes (a story buried there)! Nor will time dim memory of Superintendent Brennan and the Indians under his charge at Iroquois, N. Y., who repaired our tow-rig during a thunder-storm. His charges? "God speed!"—nothing more, nothing less! And we arrived in Erie, Pa., on time.

The canvas top of the Wagon has been spattered with mud and tar from many highways, but its dingy appearance is due not alone to stains inci-



COLUMBIA RIVER HIGHWAY

dent to ordinary travel. Men and women and boys and girls in every state along the trail across the continent have been putting their names upon it. Names and initials cover every square inch of canvas. They have climbed over, in and under it, to brand it as their own! And this is as it should be. They have recognized their right to autograph the thing that belongs to them. Apparently every community welcomes the old vehicle as the symbol of a force that was operative in the community's making. In our American life the Covered Wagon stands for home and sacrifice. The interest in the Wagon, partial imitation as it is of the old-time Conestoga, did not diminish as it traveled westward. In Hiawatha, Kansas, one aged pioneer woman said a prayer beside the Wagon after the service. It recalled for her as it did for thousands along the Trail the days of home seeking, home building and home preservation. She had traveled West in a covered wagon.

From the Mississippi River we have been following the route taken by Ezra Fisher and Hezekiah Johnson, first missionaries of the American Baptist Home Mission Society to penetrate the great Oregon country which at one time included what has since been cut up into the states of Montana, Wyoming, Idaho, Oregon and Washington. The two above-mentioned pioneer preachers joined the great emigration of 1845, the largest up to that year. Among the earlier settlers in the Willamette Valley who received these men and their families with true frontier hospitality was the pioneer Baptist layman of Oregon, David T. Lenox, captain of the first wagon train across the Rocky Mountains and the Blue Mountains to The Dalles, Oregon, arriving on the Columbia late in the fall of 1843.

For pilots the Emigrants of 1843 had John Gantt and Dr. Marcus Whitman. Among the leaders in this movement were Peter H. Burnett who became the first governor of California, and the equally famous Jesse Applegate. The company traveled in two main divisions known as the "light column" and the "cow column." Applegate, who with others owned the cattle herd, readily consented to the division as the loose cattle delayed the movement of the caravan. The divisions broke up into smaller companies. Lenox owned a team of oxen whose strength and speed put his son, Edward, who drove them, in the lead of the "light column." These oxen were the leaders on the trail and in crossing water. "No matter how difficult the ford across a river, or

how crooked it might be," recorded Edward H. Lenox in his memoirs, *Overland to Oregon*, "they responded readily to my every word and turned quickly to right or left at my least command. I drove that team of oxen clear from Platte City, Missouri, to Whitman Station (near Walla Walla). . . . There we traded them for another team of oxen, which were in better condition, but I was exceedingly sorry to let my old companions go."

Marcus Whitman's generosity made possible that trade. His mission was the only stopping place between Fort Hall and The Dalles.

Edward Lenox's account of one incident on the trail is indicative of the sturdy Christian qualities possessed by his father.

It happened that David Lenox and his family, consisting of wife, one son and four daughters, were resting in their tent on the first Sunday morning after the arduous week following the separation of the original caravan into the divisions already mentioned. Heavy showers in the Valley of the Kaw had transformed the prairie into a quagmire.

"Several from the families around us broke impatiently upon us," noted Edward Lenox, "and wanted to know at what hour we were going to get off. 'How is this, Captain Lenox,' said one of them, 'that you are not up and off this fine morning?' 'We are not going to travel today,' replied my father. 'This is the Lord's day. The cattle need rest, and your families need rest.' 'Oh, you can't cram that down our throats!' was the vigorous and irreverent reply; 'we are going on.' 'Well,' said Captain Lenox, 'I have no authority to stop you, but you will find it to your interest to travel with a well-guarded company, rather than to go it alone.' Dr. Whitman was standing near, and broke in with the advice, 'Gentlemen, you will do well to pay attention to your captain, and take his word. Otherwise, you may lose your scalps, and those of your families.' This settled the matter and ever afterwards we had our Sunday rest."

On June 9th, Dr. Wright will direct a pilgrimage to the little prairie cemetery in an ocean of wheat stubble twenty-four miles from Pendleton, Oregon, where lies the body of David T. Lenox, over which a monument and bronze tablet have been erected by Whitman College in cooperation with Oregon Baptists.

Doctor John McLoughlin, chief factor in charge of the Hudson Bay Company's affairs in the Oregon country, with headquarters at Fort Van-

couver, was by no means indifferent to the sorry plight in which the Emigrants of 1843 (as well as of 1844 and 1845) found themselves as winter closed about them at the end of their long journey. His helping hand was first felt when the Hudson Bay Company's boats met the emigrants below The Dalles. He received men, women and children, weakened by exposure and lack of nourishing food, into the hospital and houses at the Company's fort at the mouth of the Willamette. He provided the emigrants with greatly needed food during that first winter, sold them grain and cattle on credit, and encouraged them to settle on land not universally recognized at that time as United States territory. He welcomed as his friends the early missionaries without respect to their religious sect or denomination. The early Oregon pioneers had every reason to refer to him as "The Good Old Doctor." The Indians called him "The Great White Chief." It was in obedience to the orders of this humane Canadian physician, who later became a United States citizen, that the Indians of the Snake and the Columbia withheld a destroying hand in those early days when the feeble numbers of the emigrants would have been no match for them. After McLoughlin was relieved of his office the Red Men of the Northwest, who had cause to fear the invasions of the covered wagon caravans, visited upon Marcus and Narcissa Whitman and their equally innocent associates at Wailatpu the full measure of their wrath.

THURSDAY, SEPTEMBER 3

The journey from Baker to La Grande was pleasantly broken by a pause at the home of Rev. E. N. Turner of Haines. Here Billy Turington, who had been entertained overnight at the J. K. Fisher Ranch, rejoined us. He could scarcely move; but his yearning to ride a western horse, expressed often along the way, had been realized. An Amazon of the Blue Mountain foothills was pace-maker, we have been informed. Our informant knew that he had been for a ride. There are many steep hills between Rock and Muddy Creeks, tributaries of Powder River, that are more pleasant to recall to memory than to ride over—if one rides over them as a tenderfoot in a cowboy saddle on a spirited Montana cayuse. And after the long ride, at the E. W. Coles Ranch, they asked him to sing. Very gamely and sweetly he sang and with aching arms pumped his accordion. The aged pioneer, Deacon Taylor, father of Mrs. Coles, was there to bid us godspeed.

The run was made in time to attend the service planned by the pastor in La Grande, Rev. B. M. Godwin. We realize that we are nearing the end of the trail. Our stay here is made pleasant by the cordial reception of these people who have many stories to tell of the hardships endured by fathers and mothers or grandparents who broke out the trail ahead of them and wrought a community out of the wilderness.

(Concluded in the June issue)



SUPERINTENDENT BRENNAN AND BOARDING SCHOOL INDIANS OF IROQUOIS, N. Y., REPAIRING THE TOW-RIG OF THE COVERED WAGON

Why Christian Schools are Needed in Japan

Where Education is Prized, Loyal Citizenship Inculcated and Christianity Finds in its Schools an "Open Door"

By FRANK W. PADELFORD

JAPAN is, statistically at least, the most literate nation in the world. This means that a larger percentage of her people have learned to read and write than of the people in any other land. Her nearest competitor is Denmark. This is a remarkable achievement in light of the fact that seventy years ago there was no system of public education and there were schools only for the nobility. Today 99.46 per cent of her boys and girls of school age are in school for six years. Every child must enter at six and remain until he is twelve.

Education is not an easy process in Japan, for instead of learning to master twenty-six letters of an alphabet as does an American boy, the Japanese boy must learn to read and write at least two thousand syllabic characters before he can read a newspaper, and he must know four or five thousand before he can do any serious reading. This requires a feat of memory which would tax a boy in the West pretty seriously.

Two results follow from this educational process. On the one hand the less ambitious boys and girls who do not pursue the habit soon lose the ability to read. One out of every ten men called up for military service at twenty years of age has lost the ability to read and write. On the other hand the educational process has created for the majority of the people a desire for reading. There are 1150 daily papers with a circulation of over five million copies. There are also 477 "weeklies," and 6,718 magazines published three times a month, many of which are designed especially for women. It is an interesting sight to walk down some of the streets in the large cities and see the long rows of bookstores. On one street in Tokyo these bookstores extend in an unbroken line for more than half a mile. It is seldom that you look into these stores without seeing several people examining or reading books.

Dr. Nitobe says, "Japan is a school, an Athens. Japan is made up of schools." This is very nearly true. There are over 44,000 schools in the Empire with an enrolment of much over ten million

students. That is, about one person in every six is in school. Most of these schools are of the elementary or primary grade, but upon that foundation Japan has built up a great system of higher education which reaches out into every field of knowledge.

Next above the primary schools come the middle schools for boys and the high schools for girls. These are five-year schools. The system, with few exceptions, does not extend further for girls, but for boys there are the higher schools, of three years, which prepare for the university. Then there are five imperial universities, ten other government universities, and twenty-two private universities, including two which are under Christian auspices, Doshisha and Rikkyo. There are over 80,000 students in these universities, and every year twice as many boys apply for admission as can be accepted.

Whether Japanese boys and girls have an inordinate thirst for knowledge might perhaps be questioned, but they do have an insatiable desire for an education, because for a girl a high school diploma is her best dowry for marriage,—and every Japanese girl is supposed to marry, if she does not there is something the matter with her—and for a boy an education is an essential for any advancement in social, political or business positions. He can not get ahead without it.

Two things about the system of education strike the foreign visitor as peculiar. The whole program is built on the lecture system. Japan borrowed this from Germany. When the boy enters the middle school at twelve he begins to "sit" for lectures, and this method he follows until he graduates from the university. He listens to thirty or thirty-one hours of lectures every week. He takes as copious notes as he can and at the end of the term he passes examinations upon the lectures to which he has listened. This system of lectures is so heavy and consumes so much time that he is practically debarred from collateral reading and outside study. He passes his examination, not on his knowledge of the subject, but on his memory of the lectures.

The other impressive thing about this system is a corollary of the first; it does not tend to develop personality and strength of individuality. It is not intended to do so. Education in Japan, conducted by the government, is not given for the purpose of developing strong personalities, but good and obedient citizens of the Empire. The whole social idea in Japan is the development of a citizenry which shall be loyal to the State, as personified in the Emperor. This does not mean that there are not great personalities in Japan, great leaders of thought and action. Such men there certainly are, but they are the men who because of native ability have risen above the system. The ideal of the government is to develop a nation of men and women of fair intelligence who in a spirit of loyal obedience shall develop and perpetuate a strong Empire.

The situation indicates one of the reasons why there is still a place for Christian schools in a country like Japan. The Christian schools in Japan, as in all other nations, are seeking to develop loyal citizens of the nation, but they are conducted on the theory that the best way to make the best citizens is to develop strength of personality and create individuals who are capable of strong moral leadership. The Christian schools in Japan are trying to turn out such men and women, and such men and women are needed in Japan today as they are sorely needed in every other nation. In helping to create a strong Christian leadership for the Japan of tomorrow the Christian Church believes that it is making a real contribution to the future of this nation.

Our Christian schools were established in the early days of the Christian movement in Japan for the definite purpose of creating an open door through which the missionary might find entrance to the hearts and homes of the people. They proved to be "great doors and effectual" in those early days. These they still are. While Christianity has made wonderful progress in Japan in these seventy years, and has an influence far out of proportion to its numbers, yet there are today only 250,000 Protestant church members in a total population of 61,000,000 people. "Effectual doors" are still needed therefore, if the Church is to continue to make progress. It could by no means be said that Christianity is popular in Japan today. Much of the old bitter antagonism has departed, but no popular move has followed it. Moreover, a new antagonism has developed against Christianity as against all other religions, through the wave of communism that

has been sweeping over the Orient. So the Church needs still to develop avenues of approach to the people. It still needs its schools to gain an entrance to the hearts of the Japanese, and a great majority of those who come as students come from non-Christian homes.

The Christian schools are making good use of their opportunities for presenting the Christian religion to their students. Most of the students remain in their schools for five years. Once matriculated, few of them ever drop out. Here then is a continuous group of boys and girls of impressionable age in daily contact for five years with Christian teachers. It would be strange if something did not happen. Something does happen. From 27 to 95 per cent of these students become avowed Christians before they graduate. These schools are the greatest evangelizing agency which the Church in Japan has. The bishop of one of the great denominations in Japan is authority for the statement that forty-five per cent of all the baptisms into that church are of students in their Christian schools. If we did not have these schools we should be without our greatest agency for spreading Christianity in the Orient.

Large numbers of these students have been baptized, but these numbers do not at all adequately represent the Christian influence which has gone out of the schools. Hundreds of others who have never been baptized have gone out with the Christian ideals in their hearts, to live Christian lives. This is why the force of Christianity in Japan can not be measured by the size of the church membership.

It is difficult for us of the West to appreciate how the Christian Church as we know it has become a western institution. It is an occidental and not an oriental institution. It is not to be supposed, therefore, that as Christianity develops in the Orient it will of necessity take on the forms or the dress of Christianity in the Occident. There is nothing in the religious history of Japan that compares with the church and its ordinances. There are Buddhist temples and Shinto shrines where individuals or families go to pray, but there are no worshipping congregations; there are no ordinances; there are no organizations like our churches. It is not strange therefore that many of these young people who have accepted the spirit and ideals of Christianity see no necessity for baptism or church membership, especially when such a step is bitterly opposed by their non-Christian families. But they go out to live Christian lives and to set up Christian homes. The social

unit in Japan is not a guild, or a society, or a brotherhood. It is the family. Therefore many things that in the West are done by societies are done in Japan by the families. There are said to be hundreds of families not identified with churches which nevertheless maintain Christian worship within the family circle. This is getting back to New Testament customs. Paul writes about the church that was "in the house of Aquilla and Priscilla."

These Christian schools then are not only building up the churches by adding new baptized members, but they are sending out also large numbers of other young Christians who are helping to permeate Japan with the spirit of Christianity. We may see some new form of Christianity developed in the Orient which may surpass in effectiveness anything that we may have to contribute out of the Occident.

There are other contributions which the schools are making. They are sending out into the life of the nation a constant stream of young men and women of character and moral purpose who are commending themselves highly in the business and

professional community. Just now Japan is much concerned about the changing moral standards of her young people, and the Department of Education of the Imperial Government has commended highly our Christian schools because of the fine moral character of their graduates. How much they are needed in Japan today!

One other contribution must not be forgotten. From the early days the Church in Japan has had a succession of strong, able leaders. It is they who have given it stability and power. Most of these men and women are the products of the Christian schools. This kind of leadership does not ordinarily come through government schools. The remarkable progress which the Church in Japan has made during these seventy years would have been impossible had not the Church maintained this strong chain of Christian institutions in which its leadership has been trained.

The ministry of these schools is not yet closed. In fact there was never a time in the history of the Christian Movement in Japan when they were more needed or were rendering a greater service to the Kingdom than they are today.



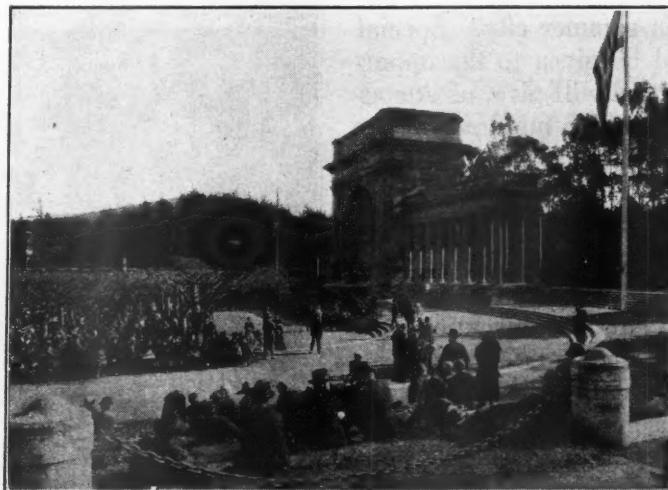
Northern Baptist Convention at San Francisco

By JAMES S. WEST

THE local Publicity Committee for the 1932 Session of the Northern Baptist Convention feels that the Program Committee, in the selection of the theme "Shall We Be Christians?" and with the fine speakers so far engaged, have given us

something decidedly effective to advertise because of the expectations it promises to justify.

The Forum Hour, which proved so popular and effective at Kansas City and which is to be used in the discussion of the topics, Shall We Be



THE BAND STAND AT GOLDEN GATE PARK, SAN FRANCISCO



LELAND STANFORD QUADRANGLE AT PALO ALTO

Christians in Our Industrial Order? In Our Home Life, and In the Family of Nations? provides abundant material for a whole Convention, sitting as closely as these matters do to the needs of the world today. In Dr. George W. Truett of Dallas, beloved brother, prince of preachers, and great spiritual personality, we have sufficient inspiration offered to everyone who will come to justify the trip from the remotest part of the Convention field. Coming as this session does during the vacation period, we have in San Francisco an ideal center for pre- and post-Convention tours into the very heart of America's Wonderland—Big Trees, Yosemite, Petrified Forests, the Geysers and other natural phenomena scarcely to be seen anywhere else. The weather at the time of the Convention is most comfortable, as San Francisco is America's coolest summer city. Special consideration also should be given to the opportunity, which this Convention will give, of attending the Olympic Games in which hundreds of the World's leading athletes and sportsmen will take part, making of California the World's Mecca at this season.

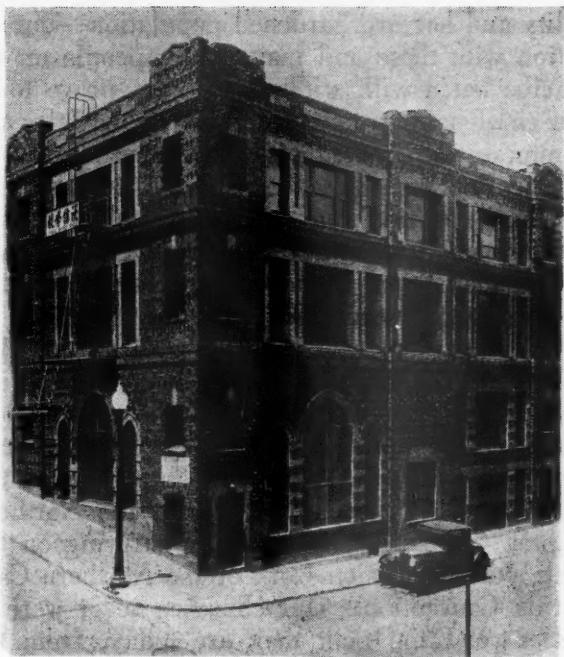
In preparing for this session we are having the most hearty cooperation of the Chamber of Commerce and the San Francisco Convention and Tourist Bureau, which has cooperated with over 3,000 important bodies visiting the city in the past twenty years. Our great hotels—equal to those of any other city in the nation—are doing a full part in furnishing accommodations to suit the taste and convenience of all, and at rates sur-

prisingly low. In fact we are all stretching every nerve to make this gathering memorable in the history of the denomination and in the hospitality of San Francisco as the city that knows how.

In addition to what we offer to the Convention, the coming of the Baptist hosts to this city and section should be quite as attractive for what the Convention can contribute to this State and the Pacific Coast in the interests of kingdom develop-



SAN FRANCISCO'S FAMILIAR CHINATOWN



FIRST CHINESE BAPTIST CHURCH

ment. It is perfectly safe to say that no other city or section presents such a challenge, need and opportunity. The Protestant church membership of San Francisco proper is between four and five per hundred of the population. The Baptist church membership is not more than four per thousand. In the whole metropolitan area of a million and a quarter souls the percentage is a little higher; but such as to present an unmatched

challenge to our Convention forces, whose impact should be of untold good.

The fact that our Golden Gate opens to the whole Orient makes the situation strategic for the denomination and the kingdom throughout the world. In the next quarter of a century far-reaching developments are coming here on the Coast. We cannot neglect this great field. Only once before has the Convention been here and that was a third of a century ago. The Baptists of California, the San Francisco Bay Area and the City of San Francisco are eagerly anticipating this golden six-day period of fellowship. We are ready to give and to receive to the utmost for the good of the whole kingdom work, and are trusting our brethren all over the field to do their utmost to bring to this Convention delegates in such numbers and of such spirit as to make and enjoy a great Convention.

"San Francisco Invites You"

By RICHARD ELLSWORTH DAY

THIRTY-FOUR years ago, in a strangely different West, the Baptists of the company which would subsequently become the Northern Baptist Convention gathered in San Francisco for their "Anniversaries." To the limited constituency of Northern California Baptists at that time it was a Bethel experience. After all these years one may still hear references to sermons and addresses



THE OCEAN BEACH AT SAN FRANCISCO

then preached—for instance, Dr. Lorimer's classic sermon on "The Deity of Jesus." Thirty-four years since San Francisco and Bay City Baptists have had a chance to entertain you as their guests! The Bay district has become a new world since that time, with vast industrial cities skirting the



RICHARD ELLSWORTH DAY, CHAIRMAN OF THE
GENERAL COUNCIL OF ARRANGEMENTS

greatest natural harbor in the world, presenting as Dr. Samuel Parkes Cadman says, "an open window for America as she gazes upon the development of the Orient."

Bay City Baptist brethren unitedly welcome you to San Francisco July 12-17. We hope to have a large attendance. The program is worthy of it; and locally, we have dedicated ourselves to make your visit memorable!

What We Look Forward To

By W. EARLE SMITH

MANY thoughtful people consider that the San Francisco Bay Cities, situated as they are about the Golden Gate of the Pacific, are destined to play a major part in the great drama of international relations on the Pacific basin during the next fifty years. God in heaven alone knows what that development may prove to be. The potential possibilities wrapped up in China's 375,000,000 people, with their wonderful background of culture and training, Japan, with her overflowing vi-

tality and her overburdened population—our relation with these and many other people on the Pacific basin will, without a doubt, prove to be our challenging problem, religiously, socially and commercially, in the days that are before us.

The Baptists of the Bay Cities most cordially welcome our brethren to bring to us inspiration and information to strengthen us in the great task of evangelization and of being better prepared to meet the great challenge that is before us.

There are thousands of Orientals in our Bay Cities, with whom we are working and who are giving most responsive hearts to the gospel of Christ. The San Francisco Bay Cities Baptist Union, organized twelve years ago, one of the Class A City Mission Societies of the Northern Baptist Convention, is earnestly carrying on the metropolitan mission work of the Northern California Convention. Our churches never were in better condition than they are today, from the



W. EARLE SMITH, GENERAL SECRETARY OF THE
COUNCIL OF ARRANGEMENTS

viewpoint of able leadership, also from the viewpoint of attendance, interest, and spiritual vigor.

We believe the gospel which Baptists have always preached is still the power of God unto salvation. Our task is to live and preach that gospel in the spirit of Jesus Christ. This, California Baptists are endeavoring to do.

We most earnestly look forward to the coming of the Baptist hosts for the fellowship and for the spiritual blessing which shall come to us.

The Conflict at Shanghai

Chinese Christians Faithful Under Terrific Stress and Strain

By JAMES H. FRANKLIN

A LETTER just received from Shanghai reports a sermon in that city on a recent Sunday by Dr. Clarence A. Barbour, President of Brown University, and a public statement from him to the effect that while he was in service in France during the Great War he saw no areas in which the devastation was greater than that around Shanghai. Photographs which are reaching us confirm the statement by Dr. Barbour, and the letters from our representatives at Shanghai tell of great suffering among the Chinese refugees. It is estimated that hundreds of thousands of Chinese civilians have been made homeless by the conflict, and missionaries have joined many others in ministering to the vast numbers of refugees for whom large camps have been established.

In the very midst of the largest devastated area is the North Shanghai Baptist Church, which is the only building in its own immediate vicinity that was not practically destroyed. It was occupied by soldiers who protected themselves with sandbag embankments in front of the building, placing their machine guns on furniture from the auditorium. An old building to the rear was destroyed, and the new structure, which was completed recently, was considerably damaged.

The congregation which worshiped in the North Shanghai Church building was not a very large one, but its membership probably included a larger number of highly educated men and women than could have been found in any other Baptist church in China. Members of the faculty of the University of Shanghai and many of the alumni were connected with that church. We know that practically all of the members living near the church were made homeless, and we are told that half of them lost all of their personal possessions. As soon as the fighting in that area ceased and a few members of the church could confer, it was arranged to continue to hold their public services in the Missions Building in the International Settlement. One of the missionaries writes in high praise of the courage, faith and determination of these Christians who have suffered such heavy losses.

While the property of the University of Shanghai has not been injured, and thus far there has been no loss of life on the campus, the institution

has suffered very severely. Imagine a campus of fifty acres, containing about fifteen large buildings and perhaps thirty smaller structures, almost completely surrounded by the Japanese army and navy. Back of the college in the Whangpoo River there have been Japanese naval vessels and near the front gate Japanese machine guns. On a third side of the campus is the Japanese landing field for at least fifty military airplanes.

It is evident that President Liu and his faculty and the board of directors are facing terrific problems. It may prove utterly impossible to reopen the school on its own campus any time in the near future. Moreover, there is the practical financial problem.

The University usually estimates that it will receive more than \$100,000 Mexican money from tuition fees each year. Now there is no income from tuition fees and the University faces a financial crisis. It proved necessary to dismiss about one-third of the members of the faculty immediately. It was necessary to allow still others to leave with only two months' notice. A smaller group, consisting of the president and others whose service to the University is considered most essential whenever the institution can be reopened, were retained on half salary. But even this course was possible only because the American missionaries who receive their salaries from America made contributions of a considerable part of their own income to the budget of the University. All this has happened at a time when the cooperating Mission Boards in America are finding it necessary to reduce their expenditures in many directions. Surely when such a great institution as the University of Shanghai is imperiled it should prove possible to secure the necessary funds to enable it to carry on.

In South China conditions are reported as quiet, and the same is true of West China. Even in East China the work in all of the stations outside of the Shanghai area is being carried on without serious interruption. We may well be grateful for the protection of our Chinese comrades and our missionary colleagues. They need our loving thought, our prayerful remembrance and our most hearty support during these days of trial and uncertainty.

The Land of Promise

Two Newly Appointed Missionaries to Porto Rico Tell What They Have Seen

By AARON F. WEBBER



O SAID the pamphlet; and so the newly-wed Webbers (also newly appointed to Porto Rico) walked the streets of Kansas City singing, humming, thinking, "I'm bound for the Promised Land." Almost in a daze these same Webbers went about their busy tasks for those last two months in the States, consciously and unconsciously singing, "I'm bound for the Promised Land."

Finally they were off on the ocean steamer—their first trip on the briny deep. Would they be seasick? The only answer was to wait and see. It proved that they would not—at least on this voyage. The crossing was quiet all the way. More than that it was beautiful, beautiful with a quiet, far-reaching majesty which can only be felt. It was in the deep blue of sky and water, the various hues which made the sunset always different, but always a masterpiece of God's painting. And there were songs in the heart—all those songs which the years have wrought into the young missionaries' hearts, and which are suggested by the sea. But always the refrain returned, "I'm bound for the Promised Land."

And then—the lights on shore (at four o'clock in the morning), the shore of the "Promised Land." Breakfast was as good as those eaten so heartily on the voyage, but why eat when you are entering slowly but surely the Land of God's Promise—the land of your first home, the land of a new work in new and strange surroundings, the land of new friends, the land of so many new circumstances that one can hardly mention all of them?

There was no one to meet the new missionaries whom they had ever seen before. But what difference did that make, when in three seconds the missionaries had as many new friends who seemed more anxious than a little bit to make them feel at home and to feel the friendship of Porto Rico. These three were all Porto Ricans. In another minute the six Seminary people who were in Porto Rico at the time came along, accompanied by two other missionaries—all more anxious than they could find words to say to show the newcomers a real welcome. Through San Juan,

a unique mixture of the quaint and the modern, the sordid and the beautiful—and seven miles to Rio Piedras, the home, the House Beautiful of the young couple. The people of the First Baptist Church of Rio Piedras (they call it "La Primera Iglesia Bautista de Rio Piedras") had made the home ready. Not only had they used soap and water and "elbow grease" and lots of paint, but they had put a little bit of their warm Latin hearts in every room. These hearts were found in letters of kindly greeting from the various organizations of the church. They had written imperfectly, in most cases, the language of the recipients, but they had written perfectly that universal heart language which is understood by all.

And so, the befriended strangers were established, and began at once to become acquainted with their new surroundings. They have surveyed the thirty-five miles of the Island's width through the center, looking out from its palm-clad shores upon the Atlantic on the north and upon the Caribbean Sea on the south. Most of the one hundred miles of the length remain yet to be explored by the newcomers. The impression one receives of Porto Rico is one of constant display of beauty of nature and of the meager circumstances of the people who live amid this beauty. One travels through the mountains on roads which are a constant succession of extremely sharp curves, and feasts his eyes on vast valleys and high mountains covered with luxuriant tropical trees. But always one sees the little huts in which people are existing, and wonders what can be the future of a people so handicapped.

The climate is one of the best things about this "Land of Promise." It varies only from about sixty degrees to ninety. One is a bit careful in the middle of the day, because the sun does come down rather strongly. But with a few slight precautions of this sort there is no difficulty in the least with heat. It rains almost every day, and sometimes several times in a day, but no one minds that.

The work of Mr. Webber is in the Evangelical Seminary of Porto Rico, as instructor in New Testament. This Seminary work is in conjunction with the University of Porto Rico, which is just

across the street, so that certain courses in the University are required for Seminary work, and some Seminary courses are recognized by the University for college credit. A man may take four years of work in the University and Seminary and receive his B.A. degree from the University and a diploma from the Seminary. He may take the four years of University work for his B. A. degree, and then the three years of Seminary work for the Bachelor of Theology degree. It is probable that the degree of Bachelor of Religious Education will be inaugurated this year—a degree which will require five years in the University and Seminary. Besides the fact that the new professor has been recommended as a teacher on New Testament he was asked to conduct a course in music for the Seminary students. He also is teaching English to some Cuban students who have not had as much opportunity to know English as the Porto Ricans have.

The new missionaries are also moving as rapidly as possible to become acquainted with the churches of the Island, particularly those of their own denomination. They find it very inspiring to go about, understanding only a part of what people say and sing, but being able to join in the praise of the Heavenly Father, even though it be in a strange language. Recently the missionary preacher has entered into the preaching phase of the work by writing a sermon in English, having it translated, and then reading it. There is to be found here a simpler faith and a more straightforward preaching of the gospel than is found in many places visited in the States.

There is in the main a fine spirit of cooperation among the churches in Porto Rico. The Seminary is one example, for there are five denominations represented in its faculty. There is also an Evangelical Union of Porto Rico which unites the churches in many phases of their great task, besides publishing a paper of religious news and articles, representing all of the cooperating denominations.

The new-comers have already made all the prescribed mistakes in the language—and some that are not in the book. If there is any virtue in trying, however, they will soon be getting along fairly well. The servants talk no English, so Spanish is the only way of dealing with them. The same is true of the news-boy. However, there is usually one or more in every store who speaks English very well.

There has been a hurricane but it did not excite people who were here three years ago. It did some damage which showed that it was no plaything, but no substantial buildings were damaged in Rio Piedras. There was also a slight earthquake shock, but the Webbers slept peacefully through that. At least, they have reason to feel that they have been quite well initiated into the mysteries of their new home.

And so the "Promised Land" has become a reality, although there is much of its territory yet to be conquered and occupied. The new-comers and the old-comers earnestly desire the prayers of those who are "staying by with the stuff," that the fruits of the labors in Porto Rico may be brought in great abundance to the Master.

First Glimpses of Missionary Work in Porto Rico

By MARGARET H. WEBBER

TWO months' contact with missionary service has given us convincing evidence of the success of the work on this Island. We can tell you only what we have seen, and let you judge by that, and by the fact that mission work is young here, whether or not your investment in Porto Rico is paying.

First is the Baptist Church in Rio Piedras, which had adopted us before we ever reached these shores. It is many times blessed in the leadership of Mr. Francisco Colon Brunet, a recent graduate of our Seminary, a wise pastor, and a capable officer in the general work of the Island, where he serves as efficiently as in his own parish,

"instant in season and out of season." The church is not wholly self-supporting, but considering the ability of the people to give they contribute very generously. This week they brought in a special offering of \$72 for missionary work in San Salvador. Without doubt they would be independent of outside help if they were not now making payments on a pastor's home. A full program of Sunday and weekday activities is carried on under the direction of the new missionary, Miss Fish, who came here last month from San Salvador. The building is very inadequate; Sunday school classes meet out-of-doors unless the rain forbids; the auditorium is usually filled and on special

occasions many must stand; every corner was filled on Rally Day and at the service of welcome to Mr. and Mrs. Delgado, who once was pastor of the Rio Piedras church. They have just returned on furlough from three years' service in San Salvador. Their building fund is growing, but very slowly. Still they go on hoping and waiting, in prayer, in study of God's Word, and in service.

Barrio (village) Sunday schools are conducted in the rural districts on Sunday afternoons by



AARON F. WEBBER

teachers from the town churches. Judging from the one visited in San Anton there is great need for added equipment and better leadership.

The Baptist Church in Caguas also has somewhat of a building problem. They have the funds with which to expand, but are hindered in the purchase of adjoining property by certain legal complications pertaining to it. Inclement weather decreased the number of the congregation on the evening we visited there, but it is usually a large and active membership, maintaining one of the largest Sunday schools in the Island.

Like the rings in a tree trunk, the marks on the floor of the Baptist Church in Santurce show its steady growth for the past nine years. Starting in a small house, not much larger than a medium-sized room, they expanded their walls a few feet at a time, till now they can accommodate

between five and six hundred. Their pastor is the oldest Baptist minister in the Island.

Miss Huber, missionary at Puerta de Tierra, a suburb of San Juan, is a superior worker. She has been here long enough to understand perfectly the language and the people. During the week, their pretty Spanish building is humming with activities for members of every age, and on Sunday they gather for reverent worship which has excelled in effectiveness any service we have attended here. The use of music, under Miss Huber's direction, contributed largely to its high spiritual quality. In this church is one of the two World Wide Guild organizations.

In Ponce we visited the first session of an interdenominational young people's institute, meeting for four hours of study and a half hour



MARGARET (MRS. AARON F.) WEBBER

of devotion each Saturday for three weeks. There were over 200 at the first session, enthusiastic and eager to learn; 105 of these received certificates from the Council of Religious Education. They will go back to their various churches better teachers, leaders and better Christians.

Our church in Ponce has one of the largest buildings in the denomination, and is using it well under the leadership of Mr. Cotto-Reyes, one of three brothers in the ministry in Porto Rico. The clean hands and faces and the neatly-laundered clothes of the children in Sunday school show the

realization of another much needed transformation among these people.

As we wound through the beautiful mountains of Porto Rico on our way to Ponce, we noted that not alone has the wonder of creation witnessed to God's love. Such a simple piece of man's handiwork as a barn had been made to glorify God by bearing on its roof and sides in bold white letters a testimony to God's love in providing a new creation in Christ Jesus. What humble thing cannot be hallowed in the hands of one sincerely devoted to Christ!

The little white village of Barranquitas in the

heart of the green hills is the place where Miss Latter and Miss Zimmerman are carrying on the co-educational secondary school founded by Mr. Huse, who this past summer went home to God. These missionaries are the only Americans in the town, and so create likewise a great deal of interest. Here for a small tuition fee about forty young people are continuing their education under Christian influence.

And so what we have seen and heard renews our confidence in the power of the gospel, and deepens our faith and longings for its extension here and throughout the world.

First Impressions of Kangpokpi

Two New Missionaries After a Long Journey Arrive at Their Remote Station in Assam

By DR. AND MRS. W. R. WERELIUS

THE memories of the Statue of Liberty slowly disappearing in the fog are still with us. It was then that our hearts contracted with a mingled feeling of gladness that at last we were on our way to do the long-planned-for work, and also with an acute sadness that America with the good friends and the comforts of life will no longer be ours.

The trip was a long one. By the end of a month we were heartily wishing for some apple pie, and by the end of two months all the English food acquired a definite look and taste. It was just about then that we were nearing our new jungle home. The mission car pulled up and up the hills, up the narrow and winding road. The chauffeur was shaking violently with fever. The poor fellow had malaria, and we two new missionaries were ill and hoping to get there alive. And as we went on and on, higher and higher, we felt that there is no going back and no end, that it is all "forward." We felt like nuns must feel entering a cloister—cut off from the outside world. Only we would see the natives on the road and this would remind us that we are still in the world.

At last we arrived. The Indian Christians welcomed us with their beautiful singing and we managed a few smiles and also managed to stand still while one of them took a picture of the whole group. How helpless we felt in this new land among these strange people. For the next two

weeks we had no groceries, had nothing much we could eat and the good-hearted Indians supplied us free with eggs and chickens and vegetables. They helped us to unpack our boxes and if anything was broken they sympathized with us. That helped, of course.

Soon Christmas came upon us and found us entirely unprepared for any celebrations. The lepers asked us to have our picture taken with them, and we thought that this would be the only Christmas event, the only cheerful note in the whole day. A little lonesome toward evening, we were having our supper when two of the school boys came in with a note, asking us to come and spend the evening with the Indian Christians. As fast as we could we finished our supper, took some candy with us and went to the meeting place.

There were about 100 Indians assembled there, men, women and children, all having a good time. Our fear that they would stop their fun when we entered disappeared, because they greeted us cheerfully and proceeded to make us feel at home. We gave them all some candy and at eleven o'clock that night, coming back home, we decided that this was one of the best Chrismases we had ever had and the most blessed one. It brought us still closer to our hill folks. We knew they loved us. It was Christian love, too. Here we had come all the way to India to bring cheer and Christ to them and they were befriending us, bringing cheer into our lives.



THE EDITOR'S POINT OF VIEW



WHY NO JULY ISSUE

We can best explain why it has been decided to omit the July issue of *Missions* this year by giving the recommendation which the Editors submitted to the *Missions* Committee, and which met with unanimous approval and favorable action on the part of all officially concerned in the publication of the magazine. The recommendation follows:

Having made a careful study of the possible ways whereby without serious loss to the magazine we could do something to reduce the heavy extra deficit caused this year by the unforeseeable loss of subscribers, we submit to the Committee our recommendation that the July issue of *Missions* be omitted this year. This would save an expenditure of approximately \$2,000. In favor of such omission this year is the fact that the holding of the Northern Baptist Convention in San Francisco as late as July 12-17 would make it impossible to get a report before the September issue, and in May and June numbers we could cover the pre-Convention news. We should expect also to make June a special issue of much interest, as it is proposed to feature the centennial of "America" and Dr. S. F. Smith.

In view of the financial stress of the year and the general practice of economy, we believe that our subscribers and the denomination at large would appreciate such a move on our part to save missionary money when it is so sorely needed, and that there would be a hearty and widespread approval of such action, which would show our practical sympathy with the efforts to make the best out of a serious situation.

A GENUINE WESTERN WELCOME

On other pages of this issue we give three characteristically hearty and fraternal messages of welcome to California and the Northern Baptist Convention in San Francisco from the leaders chosen to represent the Baptists of California and the Pacific Coast on the Council of Arrangements. Western hospitality is a tradition never questioned by those who have been fortunate enough to experience it. There is a warmth and flavor about it that abide amazingly in memory. When they tell us how many years ago it was that the last Convention was held in San Francisco, some of us

who were there can only say that it doesn't seem possible—the handclasps are as of yesterday.

San Francisco Baptists tell us in this issue that they are preparing to extend a royal welcome to all who come—and they hope the "all" will make a very large total of delegates and visitors from all sections of the Convention territory. The date has been arranged to harmonize with vacation plans and the railroads have made an exceptionally low round-trip rate, with ample time allowance and free choice of routes going and coming. The fact is recognized that the financial conditions are anything but favorable to a large attendance from long distances, but the great numbers of Baptists in the western states who rarely have a chance to enjoy a convention will doubtless take advantage of this opportunity, so that there will be no lack of numbers or enthusiasm. A glance at the tentative program on pages 295-6 shows how invitingly the tables have been set for the feast. Some of the forum topics contain spiritual dynamite that ought to get into the discussions. If a strong, purposeful, definite and determined answer can be given by the Convention to the key theme and question, "Shall we be Christians?" it would make San Francisco 1932 a memorable date and would mean much for our churches and country morally and spiritually in the testing days that lie ahead.

A GRATIFYING TESTIMONIAL

The Brick Church in New York is one of the best known and strongest of the Presbyterian churches. It has been noted for its pastors, who have included such familiar names as Dr. Henry van Dyke, Maltbie Babcock, and the present incumbent, Dr. William P. Merrill. The latter is spending the year as a member of the Laymen's Inquiry Commission. In one of his letters to his church paper, the *Brick Church Record*, he describes a visit to Assam which is of special interest to us by reason of his fine tribute to our Baptist mission work. After writing of interesting experiences in Bombay, Delhi, Lahore and Agra, he says:

From Delhi we moved to Lucknow; from Lucknow came on to Calcutta; and at once Mrs. Merrill and I, in company with Dr. and Mrs. Houghton, Mr. and

Mrs. Betts, and Ward Madison, one of our secretaries, left for Assam. It was a hard trip, but richly worth taking. We changed trains at midnight, went on steamboats, in buses, automobiles, oxcarts, and "country boats," ate what and where we could, giving thanks often for our "tiffin basket," with its store of food. Fording deep streams in oxcarts was the most unusual experience.

Mrs. Merrill and I had three days in Tura, up in the Garo Hills, where my nephew and his wife are missionaries. That work among the Garos is romantic. A half century ago the British Government was seriously considering sending in troops to exterminate the Garos, as incorrigible thieves, murderers, and head hunters. They were wise enough to let the American Baptist missionaries go in instead of the troops; and now headhunting is a thing of the past—"we saw several of the old knives, kept as curios, each with notches to record the number of heads it had brought in"; there are over 14,000 baptized Christians; they build and sustain their own churches, pay their own pastors and teachers, and help maintain higher schools. They are bold, free, eager, responsive. I had a delightful evening of frank talk with some twenty of them, pastors and teachers and church officers.

And yet some say that foreign missions are a failure! All I can answer is, "Come and see!" We came away deeply impressed with what Christ and His gospel can do for any people.

A SHINING EXAMPLE

Out of his visit to Hongkong and Canton, China, on his Baptist World Alliance tour, Dr. John MacNeill drew this fine illustration of a native development from a missionary beginning:

In Canton one sees what the indigenous church may become upon the mission field. Here is highly developed evangelistic, educational and medical work, housed in beautiful and commodious church, hospital and school buildings, and all under the direction of and supported by the native Chinese Church. The great congregations at the Sunday services were a revelation, and to share in the communion service with from seven to eight hundred Chinese Christians was a memorable experience. Here we found a group of devoted Christian business men, who head up some of the most influential banking and other financial interests of Canton. The wise missionary leadership of the years has laid heavy responsibilities on the native converts. "Do nothing for the Chinese Christians that they can do for themselves." This policy has been abundantly justified. With these men as leaders the Chinese have assumed complete responsibility for the direction and support of this varied Christian enterprise. Their latest venture is the new Asia Hotel, thoroughly equipped with every modern convenience, and conducted on Christian principles. Their aim was to provide for the decent travelling public a respectable hostel free from that trinity of evils so common to Eastern hotels—drinking, gambling and prostitution. After two years it is impossible to

take care of all the guests who seek its security and comfort, and it is a huge financial success. The hotel employs a pastor-evangelist who constantly works among the hotel staff as well as the guests, and many have been led to Christ and brought into church membership by means of this personal evangelism.

NOTE AND COMMENT

¶ The Cadets of the Chung Mei Home for Chinese boys, fifty-eight strong, comprising color party, drum corps and two platoons, participated in the George Washington Bi-Centennial parade in Berkeley, California. Congratulatory expressions were heard on every hand concerning their appearance and deportment.

¶ A marked evidence of the changed status of woman in India since Christian missions entered the land lies in the fact that a woman became dictator of the Indian National Congress in March when Maulana Abdul Kalan Azad, who held the office, was arrested. He nominated Mrs. Zutshi, well-known Nationalist, as his successor. She had three daughters in prison at Lahore for violation of the emergency ordinances. But a woman in such a position of commanding power, that would have been undreamed of a half century ago.

¶ On his way to Chicago to attend the meeting of the Program Committee, Mr. Liphard visited his boyhood chum Rev. Harvey W. Funk, pastor of the First Baptist Church of Greenville, Pa. After speaking to a joint gathering of the World Wide Guild and the Royal Ambassadors he was shown the Church School Assembly Room. On the wall a large outline map of the United States had a series of thumb tacks affixed on a long colored ribbon that seemed to trace the itinerary of the Covered Wagon. And so it did. Each month throughout the past year the school has been following the journey of the Wagon and has been studying Dr. Cress' chronicle. It is needless to add that the members of the school looked forward with keen anticipation each month to the next issue of MISSIONS. Mrs. Funk, who conducts this monthly missionary program, thus joins the ranks of those who are constantly discovering new and clever methods for making MISSIONS interesting and useful in our church life.

¶ The Home Mission Society has been giving a series of centennial celebrations at strategic points, with an attractive program in which parts were taken by Dr. de Blois, Dr. Frank A. Smith of the Society, President Beaven of Colgate-Rochester, Princess Ataloa and others. By this method interest in the centennial has been aroused in many communities, and the response on the part of the people has been most gratifying.

¶ The Federal Council has followed its researches and report on Marriage and the Home by calling Prof. Leland Foster Wood from the chair of Christian sociology in Colgate-Rochester Divinity School to the secretaryship of the committee which is to have charge of this subject. Dr. Wood was ordained to the Baptist ministry in 1911, was for some years a missionary in the Belgian Congo, professor of religious education at Bucknell in 1923-25, and connected with Colgate-Rochester since that year. He enters upon an important field of national concern to all our churches and to missions, as well as to the national welfare.

¶ Dr. Floyd W. Tomkins was the beloved rector of a prominent Episcopal Church in Philadelphia, but he was far more than a local pastor. He was a man of peculiar spiritual quality, such as saints were made of in the days of Francis of Assisi. He belonged to all the Christian people, and for years was the leader of devotional services in the Christian Endeavor conventions. It meant much to multitudes to come within reach of his personality, so radiant was it with the spirit of his Master.

¶ When you read that, according to latest reports as we go to press, the missionary receipts of the denomination this year, which closed April 30, were estimated at ninety per cent plus of the receipts for last year, reflect upon the heroism and sacrifice on the part of the great body of our church members at large which that fact implies, in view of the general conditions. We have only partially realized as yet the real circumstances of distress in which many of our church members find themselves through losses and unemployment. Great praise is due those who have refused to be overcome by disaster and loss, and have struggled to maintain the work of the church, at whatever personal cost.

¶ Among the leaders who have been doing deputation work for the Northern Baptist Convention in the East none has been more forceful in team work than Rev. Edwin R. Brown of Los Angeles, director of Mexican work of the Home Mission Society in the United States. He was invited to address the Yale Divinity School on the Mexican work, a distinct compliment. Our Mexican church in Los Angeles owes much to his personal influence.

¶ The Church Conference of Social Work, of which Dr. Worth M. Tippy of the Federal Council Social Service Commission is executive chairman, will hold its third annual meeting in Philadelphia, May 15-21, at the Friends Meeting House. An elaborate program has been prepared, the first general theme being Marriage and Family Life.

¶ The Stereopticon Department has added to its collection a motion picture entitled "In Old Madras—Caste

Work." This is of special interest because it shows the mission work in Madras girls' schools, outcaste schools, jungle schools and the Women's Christian College. It may be ordered from the Depository in New York. The demand for stereopticon lectures and motion pictures is proof of the interest taken by pastors and churches in this form of instruction and education. Write for a catalog to Dr. Harry S. Myers, who has developed this department into an agency of wide influence and usefulness.

¶ The New York Protestant Episcopal City Mission Society celebrated its hundredth anniversary at the Cathedral of St. John on Sunday, January 24. The budget has grown from \$1,000 a century ago to \$375,000. In addition to its regular work, the Society now acts as the Church's central agency for the relief of the unemployed. The scope of the work is indicated by the fact that in the cathedral procession were clergymen attached as chaplains in 72 hospitals, asylums, homes, prisons and reformatories.

¶ The 1931 census gives the population of Canada as 10,374,196, compared with 8,788,483 in 1921, an increase of 1,585,713, or 18.04 percent. Nova Scotia decreased in population from 534,837 to 512,846. Thus the total population of Canada about equals that in the area of Greater New York, with Jersey City and Newark added.

¶ On the first Sunday of Pledge Week the First Baptist Church of Malden, Massachusetts, secured 136 new givers of Record.

¶ The Winter Hill Baptist Church of Somerville secured, on the first Sunday morning service of Pledge Week, 133 pledges, which was more than they had ever before at any time had on their books.

Latest News Dispatch from Shanghai

By Cable from Shanghai, China, April 9

University opened, inside the city, April 7th. Students—University of Shanghai 254, Middle School—212.

(Signed) H. C. E. LIU, L. C. HYLBERT

(Note. "Inside the city" means International Settlement. Dr. Liu is President of the University, Mr. Hylbert is Secretary of the East China Mission. The registration is about one half of the normal. Dr. Franklin tells of the College situation on page 275, and Gordon Poteat gives a graphic description on page 260.—Ed.)

Echoes from East China

Living Testimonies from Missionaries and Chinese Christians Concerning Christianity's Contribution to China

Reported by HERBERT D. LAMSON



THE EAST CHINA BAPTIST MISSION CONFERENCE. REV. DAVIES, CHAIRMAN OF THE CONFERENCE, STANDS IN THE BACK ROW, SECOND FROM THE LEFT. MR. JOHN Y. LEE, CHAIRMAN OF ROUND TABLE DISCUSSIONS, IS IN THE FRONT ROW, SECOND FROM THE LEFT. DR. T. C. BAU IS THIRD

(*The Annual Mission Conference of the East China Mission appointed Prof. Herbert D. Lamson, of the University of Shanghai, to report the meeting held in October on the spacious campus of the University. Prof. Lamson filled his appointment admirably, sending not only a description of the Conference, but Round Table testimonies by missionaries concerning their call and Christianity's contribution to China, with added expressions from the Chinese delegates. These are of timeless and unusual interest and we give them fully, while we abbreviate the report of the proceedings.—Ed.*)



FOR three days forty members of the East China Mission, together with sixteen Chinese pastors and teachers, met in rich fellowship, happily free to spend the time in inspirational discussion. The feature of the first session was the presentation by Miss Mary Cressey of Ningpo of the pageant celebrating the sixtieth anniversary of the founding of the Woman's Foreign Society, as she had witnessed it at the convention in America. Different groups read responsively the service, "Faith of our

Mothers," bringing impressively to our hearts the realization of the magnificent part the women of our denomination have played in world evangelization in the last six decades. The members of our own Mission who are under the Woman's Society took prominent parts in this service. Morning and afternoon sessions of Friday and Saturday were occupied chiefly with a Round Table discussion led ably, not by a missionary but by a Chinese member of the board of directors of the University, John Y. Lee. Though not a pastor or worker in our schools, Mr. Lee is a layman intensely interested in the furtherance of Christ's kingdom in China. His father was for many years pastor of a Chinese church in San Francisco, and he himself lived more than twenty years in the United States. He is research director in the government export bureau, but gives much of his spare time to Christian work with local Chinese churches and was formerly prominent in the National Committee of the Y. M. C. A.

To complete the Conference report, Gordon Poteat brought inspirational messages each morning, culminating in the annual communion service, in which two Chinese pastors served, symbolizing the international

fellowship in which our work—His work—is carried on in this great land which needs Him so desperately. Prof. Ewart of Colgate and Prof. Anderson of Colgate-Rochester were with us, the latter giving a heart-strengthening address on "The Difference Jesus has made in Religion." Saturday night we had "Impressions from America" by four missionaries returned from furlough the day before—Dr. and Mrs. Hylbert, Dr. and Mrs. Goddard. Sunday afternoon Mrs. Lamson led the Children's Hour, with songs by the Mission children at school in Shanghai, a large number of whom were present. Among the welcome visitors were Southern members of the college faculty. The closing session Sunday night was a fellowship meeting in which missionaries and Chinese Christians shared heart experiences. Let us turn now to the Round Table.

Round Table Testimonies

The central theme of the first day was, What are the essential contributions of Christianity to China? Mr. Lee, the leader, centered attention first on the missionary purpose, asking, What was your motive in coming to China? How did you carry out this purpose after you arrived? Were your methods successful or not? For himself, he said that the high ideals which the missionaries brought to China had convinced him that they had this spiritual dynamic, they had brought more than just schools and hospitals. A number of missionaries in response expressed their ideas. Extracts follow:

MISSIONARY A. When I came to China (about thirty years ago) I had in a very imperfect way the idea that I wanted to bring a knowledge of Jesus Christ to the Chinese people. This one big idea has grown on me more and more. I had a still more imperfect idea of how it was to be done. I still don't know much about the method, but we do it in extraneous ways, such as teaching the life and teachings of Jesus.

MISSIONARY B. I came expecting to do a great deal by just preaching, since I had read missionary biographies such as Wayland's *Adoniram Judson*. After I got here I found that mine was a very imperfect preaching voice in the Chinese language. There were plenty of Chinese theologically trained men who could preach better than I could. I therefore went into the administrative type of work, working on and inspecting books, examining candidates for baptism. But I have tried to do what I could in impressing the people with Jesus Christ.

MR. LEE. It is very difficult to get Chinese people to take up the burden of Christ, and really to make changes in their lives.

MISSIONARY C. To those of us who have lived in the interior cities and have seen Christian institutions and Christian souls rise up from mere mustard seeds to a size recognized by the public, it is a great satisfaction. When I was forced to remain at home in America for two years I was afraid things would collapse, but when

I came back I found that there had been a spiritual deepening among some such as I had never believed possible among the Chinese. These really had the spirit of Jesus. Seeing the development of Christian character has been the greatest experience of my missionary life.

MISSIONARY D. I have always felt that there is a supernatural plan of salvation among men, and that we are ministers of reconciliation. I wanted to be a worker together with God in the redemption of the world. We come, I hope, in no spirit of superiority to present that message. I hope that we were all doing this before we left our own native lands, for mere geographical position doesn't matter. We sometimes think that just by nurture and culture man's salvation will be worked out, but nature will not work it out alone. The miracles of character are more wonderful than those of healing or speaking with tongues.

MISSIONARY E. I felt that if I could give people Christ, then other things would come. I remember in my early days wondering how my own belief was the best, and whether Christ was really better than Confucius. Then I began to see that freedom and enlightenment and spirituality were not present where Christ was not. Then I knew that I must share Christ.

MR. LEE. When I was in the Y. M. C. A. work, foreigners used to ask me sometimes what need there was of sending foreign Y. M. C. A. workers to China when there were Chinese just as well educated. The answer is in the fellowship side of it. We never know when something we do or say will influence others.

MISSIONARY F. When I was in college among first-rate Christians it was the thing to do, to volunteer for foreign mission service. You somehow felt that unless you were willing to go somewhere you were not the highest type of Christian. It was not so much a matter of saving India or China, but to save yourself that you had to go, or at least be willing to. The spirit of being willing to go somewhere for Christ if called is needed among the Chinese Christians and pastors.

MR. LEE. The old Chinese idea of religion is introspection, to go to a temple or a monastery and meditate in order to carry out religious life. The people do not have the missionary motive or spirit of going out to others.

MISSIONARY G. I was brought up on the conviction that Jesus' way is essential to life and salvation, individually and collectively. With this premise we have the job of spreading it to the whole world. It cannot be done in a day or a generation. We've been at it two thousand years, and the task is not yet done. It was a sense of being a part of this service that prompted me to volunteer for foreign service. What I could contribute to China did not enter in then. I felt it was just a part of this world process. There is nothing so glorious, so noble, as to feel oneself a part of this process of evangelization of the world.

MISSIONARY H. I was brought up in a Christian home on the farm, and my folks were always interested in missions. Once my mother sold a cow for twenty dollars and gave ten of it to missions. I always thought of missionaries as preachers, and, knowing I could never preach, did not consider being a missionary myself until a specific call came to be a teacher in China. I answered that call. All the while I am teaching I feel that I am failing unless I can influence girls for Christ.

MISSIONARY D. Could we hear from some of our Chinese friends as to what contribution to China Christianity can make to offset the doctrine that religion is the opiate of the people?

CHINESE EDUCATOR. Christianity has set up a standard of thought and of higher living throughout China, regardless of whether people think Confucius had these standards or not. From personal experience I can testify to the contribution of Christianity. I was brought up in a non-Christian home. I came to Shanghai College, and was baptized as a sophomore. Before that time I had no opportunity to know about Christianity. Since then Christianity has been a vital factor in my life. It has given me a solid faith in God and a right philosophy of life. Christianity is not a religion to cheat the people or one to put them to sleep as opium does, but it is one that men's lives can build upon. Nothing could make me change from my Christian belief and experience. Another thing that Christianity has done is to serve as an uplifting and enlightening influence among the people of China, lifting them up to a broader world view. The Chinese people have for a long time had a well-founded system of ethics, but their outlook upon the outside world has been very narrow. Owing to the influence of Christianity we look at other people in a broader manner. The kind of religion that some students oppose is the type that stultifies all thought. That kind is indeed the opiate of the people. Graduates of missionary schools can usually be spotted, for they are somewhat different from graduates of other schools. Thus Christianity has made lasting contributions even though at present the work has to go forward more slowly owing to disturbed conditions.

CHINESE WOMAN TEACHER (graduate of Shanghai College last year). The contribution of Christianity is not only in showing us how to know God, but also how to be like God. If Christianity teaches us only *about* God, then it is no better than other teachings we have, but it does teach us *to be like God*. When I was first baptized I knew God only a little, now I know a little more. Where did I learn? From my teachers and preachers, not from what they said so much as from what they did. Now I know more of what God's love means by seeing that love exemplified in forgiveness of others who are hard to deal with. What I can give to others depends upon how much I have. I feel that all we Chinese here are the fruits and that you missionaries are the trees.

CHINESE PASTOR. Christianity's chief contribution is in the bringing of Christ himself. What has Christ introduced to us in China? A new idea of God the Father. I've seen many older people who were Buddhists change into Christians, but I've never seen a real Christian believer return to the worship of idols. A new knowledge of God has been received by our Chinese people. If they are religious I do not see how they can give up Christianity. Sometimes we see certain youthful nominal Christians give it up, but not those who are really grounded in the faith. The young men and women face great temptations, but if Jesus Christ is in their hearts they will stick by. Christianity will not die out in China if Christ is firmly rooted in the hearts of the people. You missionaries have brought Jesus Christ to China, now let the Chinese people try Him out and develop our own experiences, and then we shall have our own Christ. God will do His work in the hearts of our people.

MR. LEE. Among the difficulties of missionary work in the last few years have been the changes taking place in China. Is what the missionaries have given to the people sufficient to carry them through? It is the personal contacts that count. When I was in preparatory school in America a man came to my father and told him not to send me to the University of Chicago because "they have bad Christianity there." Nevertheless I went anyway, and I found Christianity in the physics laboratory just at the time when my interest in science was uppermost in my life. I had close association with a fine Christian man in that laboratory and he influenced me for good by his attitudes and his life. This personal contact strengthened me in religion in spite of my professional studies in physical science.

MISSIONARY J. Whether we as missionaries have succeeded out here depends on what we came out here to do. The fundamental reason why I came to China was because my father and mother showed me a desirable good in life to be attained. I did not come to agree with the theological expressions of my parents entirely nor with the social implication of their religion, but at the same time there was something there that gave dignity and worth and meaning to life. I think that the reason I came was to share that Great Good. I have been in China about a decade, during very critical years in the world's history, West as well as East. I have seen people out here get a view of life which gave them a new foundation, a new content and an added worthwhileness founded on the life of Jesus. As long as I find individuals of that kind around me I am encouraged to believe that the work is worthwhile.

MISSIONARY K. One of the little books which I like to read for my devotional period is Thomas à Kempis' *The Imitation of Christ*. He says, "There are plenty of lovers of the Heavenly Kingdom, but few lovers of Himself." My life as a Christian has developed greatly, not only from association with my fellow mission-

aries but also with association with Chinese Christians. Since I've been in China my mother told me that as a little boy, and even before I was born, she dedicated me to missionary service. My work is enjoyable as a teacher, advisor, and friend to my Chinese colleagues. I want to stay in China as long as there is need for me.

CHINESE PASTOR. I think that Christianity has broken down prejudice between races. I often sit down with a foreign friend to talk and I do not feel that he is a foreigner, but that he is just a friend and teacher. Christianity can also help to bring about a better family relationship. When I note the fellowship of business men I know that there is always some ulterior motive behind that association, to secure business favors, but the Christian relationship is a true relationship, the only true one. This is a contribution of Christianity to China.

MR. LEE. I always feel that in being a Christian I have an objective in life which is satisfying, and that when in difficulty or trouble I have Someone to fall back upon.

This résumé of a part of our discussion brings us into the very heart of the missionary's attitude toward his work and the Chinese viewpoint toward the contributions which Christianity has made to their native land. Another part of the Round Table discussions dealt with the problems of the Christian ministry in China. One of the difficulties in getting young men to enter the ministry in China, and to stay in it after they are in, is the fact that they are not assured of a very secure economic future; and another reason is that the profession does not have a very high regard in the eyes of the people. A case was brought out in which a young man in the ministry felt that he could not continue in it because his father also was a preacher and the income of the latter was insufficient to send his other sons to college, therefore the ministerial son felt that he must support his brothers to the extent of making it possible for them to receive an education. This would require more money than he could possibly earn as a pastor. While it is easy to sit in judgment of such a case and piously condemn him for not having the spirit of Christ, yet we cannot ignore that his situation is a real one that needs to be faced here in China. One speaker, a Chinese teacher, brought out the contrast between the provision which the foreign mission board makes for the needs of its missionaries, including various allowances, and the meager attention given by the Chinese Convention to this human side of the pastor's life.

At the close of the discussion on the ministry the chairman, Mr. Lee, said: "I have been greatly helped by being in this conference. I have never been in a conference of Chinese and foreigners together in which we have had a better spirit or a more frank and helpful one. I feel more at home in a conference like this than in many other conferences which I have attended of a

different nature. I sometimes feel sorry that I am not a missionary or a minister, but I am glad to be able to meet and to work with Christian groups. Missionaries come out here chiefly to uplift the hearts of men, to bring the people back to Christ. It is the contact of personality that counts, more than the writing of pamphlets or the running of institutions. I feel strongly that at the present time it is not the quantity side of the work that needs emphasis, but the quality. We Chinese have learned the tricks of organizing schools, operating hospitals and of being doctors. What we want is an intensification of the spiritual effects.

"The problem of the ministry is a difficult one. We could talk about it for three months and yet could not solve it. It must be worked out in the field. We try too much to make a foreign pastor out of the Chinese preacher in Chinese society. The place of the pastor in China must be worked out practically through the actualities of life. Although the Chinese church has been going on for a long time, yet to-day we face new needs, and the problems must be worked out by the Chinese people. These young pastors here with us in conference would do well to size up their jobs, find their place in the community, and let us know of their conclusions.

"I was speaking recently at my church on the topic, 'The Gospel of Christ is Good News.' Afterwards, a person came up and said to me, 'With all this trouble of flood and Japanese invasion of Manchuria do you think that Christianity is still good for China?' I replied, 'Yes, I still think so strongly.' For Christianity is a religion of happiness and hope and satisfaction. We talk a great deal, but all these things must be tried out under His grace. We must trust God to lead us, and His way may not be our way."

What the Chinese Co-workers Said

Now I give you selections from the statements of our Chinese co-workers as they very graciously and sincerely shared their thoughts and feelings with us in that Fellowship meeting:

1. Your children's service and the celebration of the Lord's Supper together have helped me a great deal. These have shown to me that you love other people's children as well as your own and give them an important place. In all my years in Shaoshing I have learned a great deal from missionaries and I always look to them as models from whom to learn. And although you are not doing exactly the same work as formerly, you are still valuable to us. You guide us and are kind to us. When you were principals and pastors yourselves in the work you could see the actual results, but now you are doing harder but more valuable work as our advisors and in training us for our responsibilities.

2. After I joined the Convention I felt that there was a growing need for missionaries who can take the

Chinese viewpoint, and advise and comfort their native brethren. We lack strong leaders to encourage ministerial students and young Christian workers, thus you can help us here. We need to speak less and do more. We need Christian workers, either Chinese or foreign, who can picture the real Christ, to set an example to all the people in order to attract others by Christ-like example.

3. I had rather have the living Christ in my heart than a piece of the real wooden cross on which He was nailed. We Chinese are ready to follow the path that you have trod to reach the goal. We have been trying very hard. Somehow we cannot be satisfied to get hold of Jesus only as an ethical Being. Christianity will never fail in China, no matter what happens.

4. What we really want now is your help, not only as advisors but as one of us. In Christianity there are no national boundaries. In this institution there are no especial Americans or Chinese, but Christians.

5. How grateful I am to the missionaries for all the sacrifices they have given to us in China. When you come to China you get very lonely, especially in the interior, and you have only a very limited number of friends and a great many discomforts and inconveniences. I realize this fact more since my trip to America where you have left behind so many dear ones and so many material advantages. Some people say that you are better off when you come to China because you can have servants, but here you have no running water and many other little conveniences. In America I felt very good to be able to eat things without boiling them, including water, which tasted so good. Then when I returned to China I felt the great difference and learned some of these daily discomforts that you put up with. I want to thank you all for what you have done for us. I have always wanted to be a teacher since my own childhood, and now I enjoy doing that work and showing the young children the love of God. I consider myself as a home missionary to the children.

6. I want to teach my students through a life from a heart that is radiating the life of Jesus, then girls will grow to be like Christ. During the past few weeks in the time of national crisis over the Manchurian issue, Christian school students have shown that they are somewhat different from students in other schools, even though they, too, love their country.

Heartfelt Expressions at the Fellowship Meeting

I want to bring to you some excerpts from the testimonies of missionary and Chinese workers concerning

their deep experiences during the past year, as they told them in our last session together. Here are some statements from the missionaries:

A. During this year there has been more close co-operation between Chinese and foreigners in our mission work and less distinction felt than ever before in my personal experience.

B. I have the belief that we Christians are in a very real sense the saviors of China if we have Christ's spirit and enthusiasm. I feel it is an honor to be an ambassador of Christ.

C. On my sixtieth birthday anniversary when I was so graciously remembered by Chinese from all over China I felt grateful that I have had the grit and the grace to remain all these years up in that interior station.

D. I've always felt too proud to speak about our missionary sacrifice. But on this furlough I felt it hard in some ways to return to China. Out here we get run down in health and when we go back home our friends seem younger than we. Then after we have been at home a little while we begin to feel healthier and happier and we desire to remain at home and continue that young feeling for a little while longer before old age finally sets in. But as I went around speaking to others in the churches about missionary work and the needs, I felt that I was speaking to myself. Then I thought of you good people out here, Chinese and missionaries, and I had to come back although I know there will be many lonely moments.

E. I think that the greatest experience in the last couple of years out here has been to see the foundations of absolute stability laid in the Chinese church, and to know that while the number of foreigners in our mission has decreased the Chinese have stepped in and are doing the task better than we could hope to do it. The great cathedral of the Chinese Church is rising as the scaffolding of the foreign missionaries falls away, and as the local people have taken hold. This fact has gone deeper into my life than anything else and I am thankful to God.

F. For the last two years I have been the only missionary in my station and have enjoyed identifying myself more completely than ever before with the Chinese and forgetting which are Chinese and which are foreign.

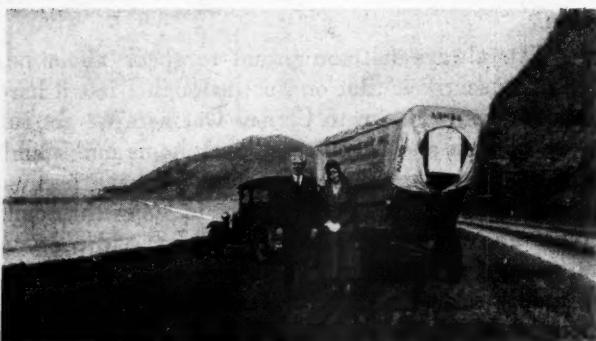
And as the hour grew late and our hearts full, we rose and sang,

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.



Personal and Impersonal

CONGRATULATIONS TO PRESIDENT JOHN HOPE on the dedication on April 30th of the new Atlanta University Library, built and equipped at a cost of \$300,000 with funds granted by the General Education Board. This realizes a hope of years cherished by Dr. Hope, who has now a cultural center of unusual character. We shall have more to say later about its significance to the colored people. This personal note is just to chronicle our joy in his joy as the inspirer of this great gift.



DR. W. A. PETZOLDT AND MRS. EARL CRESSY

THE HOME MISSION SOCIETY received from Dr. W. E. Woodbury, director of promotion in Southern California, the photograph of the Covered Wagon reproduced on this page, with the following interesting description:

"The old Covered Wagon has reached the Pacific. Here you have the photographic evidence. Dr. Wm. A. Petzoldt of Montana and Mrs. Earl Cressy of Shanghai, our two missionary speakers, grace the foreground. This snap was taken February 11th on the coast road between Santa Monica and Ventura, Calif. We just pulled my Ford in to the side of the road at this lovely spot and took a picture which we think is good. We will send to you shortly a scrapbook of programs and press notices in connection with our 1,326-mile trip throughout Southern California with the Wagon."

All reports that have come from the many meetings held in connection with the Covered Wagon in Oregon, Washington and California indicate that the people on the Pacific Slope responded heartily to the effort to "honor the memory of the early Baptist pioneer missionaries." The Wagon has been given temporary domicile in the garage of Rev. Rex Mitchell, pastor of the First Baptist Church of Paso Robles, pending its last trip in connection with the Centennial Celebration. Dr. Woodbury will tow it to San Francisco in July that it may be a part of the Home Mission Society's Centenary exhibit.

IT IS AN INTERESTING FACT that the Burma Conference which assembled in London to consider a new constitution included two Baptists as representatives of the Karens. One is a barrister, Mr. Sydney Loo-Nee, and the other, Thra Shwe Ba, a well-known preacher. It is not surprising that the Karen representatives should be Baptists, for the denomination has a strong hold upon this racial minority, and has accomplished great things both for Karen evangelization and education.

Mrs. James F. Failing, a Tribute

By O. C. WRIGHT

THE DEATH OF MRS. JAMES F. FAILING of Portland, Oregon, removed a Baptist leader of rare character and service. Born in Albany, Oregon, in 1855, she was a member of the first graduating class of Albany College. On her marriage to Mr. Failing in 1880 she came to Portland to live. Her interest in religious affairs was not confined to her home or local church, though she was devoted to both. One of the workers in the Oregon Foreign Mission Society, affiliated with and later a part of the Woman's Society of the West. She was a friend of every missionary.

Mr. and Mrs. Failing carried out the traditions of their pioneer parents and held open house for all visiting Baptists and other friends. When the Northern Baptist Convention met in Portland in 1909, Mrs. Failing welcomed the women as state officer of the Woman's American Baptist Home Mission Society. Later when the Woman's Foreign Mission Society organized into districts, as administration vice-president she shared in organizing and starting the Columbia River District. Having served this District in several capacities, organizing the White Cross work, Golden Jubilee director, etc., she was still a member of the Board at her death in January. Nor was her interest confined to church work. One of the organizers of the Portland Y.W.C.A., she served on its board of managers for twenty years. She took her husband's place on the board of Linfield College, serving there for some years.

After Mr. Failing's death she was able to realize a long felt desire to see our foreign work. Two years were spent in a delightful visit to friends, old and new, in Asia and Europe, and to places of which she had heard so much. Her visit was a help and inspiration in more than one station. She and the daughter who went with her made a longer stay in India than elsewhere because of her missionary daughter, at that time a member of the Telugu Mission. She leaves two daughters, two sons, two daughters-in-law, three grandchildren and a sister. The services at the First Baptist Church in Portland were very quiet, in keeping with her whole life. Her pastor, Dr. T. J. Villers, and Dr. O. C. Wright, an old friend, joined in honoring her Christian life and faithfulness.

DEVOTIONAL

A Prayer Service

In recognition of the Centenary of The American Baptist Home Mission Society

Leader. In 1817 John Mason Peck was sent to the Mississippi and Ohio Valleys. He labored as a pioneer missionary, enduring danger, privation and loneliness. He organized churches, Sunday schools and women's societies and promoted Christian education.

Prayer. We thank thee, O God, for our churches, and for the men and women who have gone forth from them to labor in Thy name in all parts of the world. We pray for our mission churches of today in rural and city communities. May they stand firm amid changing condition.

Leader. The Home Mission Society had its birth in New York, April 27, 1832. "Our leading object in the establishment of the Society," announced its founders, "has been to combine in one sacred brotherhood all the friends of Domestic Missions, among our denomination, throughout the United States . . . to encourage efficiently all local efforts for supplying to the destitute the preaching of the gospel."

Prayer. We thank Thee, O God, for all those who have labored as home missionaries in neglected places of our land; in pioneer homes on deserts, prairies and mountains; in mission schools; in city and rural sections; in the West Indies, Mexico and Central America.

Leader. In 1849 the Society began its work among the Mexicans in New Mexico—its first work among foreign-speaking peoples. Today missionaries labor among 20 racial groups not including Negroes and Indians. In 1920 the work in Christian Centers was developed and the work among foreign-speaking peoples greatly expanded. In 1910 doors in Central America opened to Baptists.

Prayer. We are thankful, O God, for the spirit of Christian brotherhood which has sought to make one in Christ the strangers in our land. May race prejudice cease and may the tie that binds grow ever stronger.

Leader. In 1865 the evangelization of the Indians became a Home Mission enterprise. There are now 52 churches for 16 tribes, having a membership of 3,000, and a Sunday school enrolment of 3,450. In 1881, Bacone College was founded. Its student body now numbers 304, representing 44 different tribes from 16 states. During the past year more than 200 were turned away for lack of room.

Prayer. We thank Thee, O God, that through our missionary work we have been able to rectify some of the mistakes of the past, and have seen our responsibility in regard to this neglected race. We are thankful

for Bacone College and its students who are being trained for leadership among their people. We pray that, as a result of our work, the future of this people may be under wise and Christian leadership.

Leader. In 1867 the educational work of the Society began in an old slave trader's pen in Richmond, Virginia. The Society now has seven colleges for Negroes, one for Indians, and two theological seminaries for foreign-speaking peoples.

Prayer. We thank Thee, O God, for this important work of education, which makes it possible for these underprivileged peoples to study, that they may be approved unto God; workmen that need not be ashamed, rightly dividing the word of truth.

Leader. In 1870, missions in Mexico began. Today there are 28 churches and 48 outstations with a membership of 2,400. At the close of the Spanish-American war our missionaries entered Cuba and Porto Rico, and later Haiti.

Prayer. We thank Thee, O God, for this work of Christian friendship which we are carrying on in these neighboring countries. Help us to realize that it is only through Christian unity among the nations that peace will come to this war-torn world.

Leader. The need for adequate church edifices has long been recognized by the Society. A loan fund makes it possible for buildings to be erected in needy fields, and the enlargement of church plants to meet the needs of better equipment, and other activities. There are but few churches west of Chicago that have not been aided by the Society. In 1920 the Department of Architecture was organized, enabling churches to secure the assistance of expert and consecrated architects in their building enterprises.

Prayer. We thank Thee, O God, for our churches. May they stand firm in an ever-changing world. May they be as a city upon a hill which cannot be hid.

Leader. In 1932 the missionaries, teachers, and workers of the Society, numbering 800, in the face of increasing responsibilities at a time when missionary funds are decreasing, stand firm in faith and duty, convinced that the evangelization of America is indispensable to world evangelism.

Prayer. We thank Thee, O God, for this glorious history of 100 years, as it has been unfolded before us. We thank Thee that we have been permitted to have a part in this great work. In the years which lie ahead, may the laborers be many, and the harvest be multiplied many fold. May the motto of the Society, "North America for Christ," be abundantly fulfilled.

Small, But a Denominational Asset

A Three-Reason Plea for the Small Rural Church

By REV. PAUL JUDSON MORRIS,
Executive Secretary, Vermont Baptist State Convention



THE Baptist State Convention of the Green Mountain State, which I have the privilege to serve, is made up largely of missionary or aided churches. This may seem a bit strange at first thought, but when one considers the fact that the total population of Vermont is in round numbers 359,000, that this population is scattered over the hills and valleys in small villages and hamlets, and that the population of most of these communities is diminishing rather than growing, it is easily seen that ours is predominantly a Home Mission work. No State in the Union has given more sacrificially of its best life than the little Green Mountain State and its contribution to the national life and leadership is far out of proportion to its size.

There are in our Convention 98 churches. The total membership of these churches is classified as follows: Number of churches having 25 members or less, 18; churches having 25 to 50 members, 16; 50 to 75 members, 15; 50 to 100 members, 17; 100 to 150 members, 10; 150 to 200 members, 12; 200 to 500 members, 6; 500 to 850 members, 4. Only 32 of our 98 churches have more than 100 members! It is not surprising therefore that at times as many as 52 churches have received financial aid in a given year.

Now the question may legitimately be asked: Why keep alive these small, struggling churches? Why not abandon the fields? There are three reasons for the continuance of these small churches, and this to my mind constitutes "A Proper Home Mission Challenge."

Many of these churches stand in the open country or in a small village, and are the only church, Protestant or Catholic, for an entire town. (And I use that word town in the New England sense, where it covers a large area and may have four to six villages within its radius.)

To close such a church and take from the community the minister of Jesus Christ would be to withdraw the only institution that exists for the sole purpose of keeping alive the moral and spiritual life. And no graver danger confronts us as a nation than to allow a community to degenerate.

The late Bishop Bliss of the Episcopal Church said one day to Dr. Davison, "Unless an increasing amount of missionary work is done by our Protestant churches in Vermont, Protestantism is bound to lose out." Recognizing this need, for over thirty-five years the Protestant forces in Vermont have worked hand in hand. Many a United or Community church has taken the place of two or three struggling competitive churches. It has long since been determined as a policy of the Board of Trustees of our Convention that we will not aid any church in a competitive work.

A second reason for the continuance of these small churches is the fact that if they should be closed, the largest source of supply for the membership of the independent and self-supporting churches would be cut off.

Go into any of our larger churches and look over the roll of those who have come into the church by letter, and it will be discovered that the greater percentage of them have come from the small churches as they have moved into the larger centers. And go over the official group in that church and it is quickly discovered that a large percentage of the dependable workers were led to Jesus Christ and trained for service in some small village or country church.

There is a tragedy which the rural pastor faces that is almost heart-breaking. He gathers into his church school and into his church a promising group of boys and girls. He works with them, trains them, and just about the time they are ready to be of real service to their church they must go away to high school, and for most of our rural fields in Vermont that means go away to board, and live away from home, and the teen-age young people are lost to the home church.

I do not mean that they are lost to the Kingdom, not that, but they are lost to the home church as they find their places in the church of the larger community. Few of these graduating from high school and college return to their home community, since there is so little to attract them by way of opportunities. But I maintain that these youth sent out into other churches go with a superior training and soon assume positions of leadership

in the churches which they join, because of the intimate association which they have had with their pastor and his consecrated wife, and because of the intensive cultivation which the small group has made possible.

In all the great host of Kingdom workers there can be found none who are living more sacrificial lives and giving themselves more unstintedly and with greater consecration than the ministers and their wives who serve our country and village churches. May God bless them!

My third reason is this, that the contribution of these small churches to the Christian ministry and to missionary leadership is far out of proportion to their size and seeming importance. To maintain that the great city churches do not send out ministers and missionaries would be unfair and untrue, but we do maintain that a surprisingly large proportion of such leaders are produced by our small rural churches.

Again I would speak of the State with which I am familiar, understanding that it is but representative of our State Conventions. From the village church at Grafton, now federated with the Congregationalists and served by a Baptist minister, came Clara A. Converse, trained in Vermont Academy, and by the way the oldest living alumna of that Baptist school, who has given forty-one years of service in the Mary L. Colby Home School of Yokohama, Japan.

From the church at Poultney, inspired by Clara Converse, has gone Alice C. Bixby to the same Mary L. Colby School in Japan and has already given seventeen years of faithful service.

In the struggling missionary church at Readsboro there was years ago a promising young woman, working as a stenographer. It was the privilege of Dr. W. A. Davison to help her enter Northfield Seminary and begin her training for Chris-

tian service, and in 1917 Dr. Josephine C. Lawney sailed for Shanghai, China, to service in the Margaret Williamson Union Hospital.

From the little church at Fairfax, which now has a resident membership of 36, has gone Frank A. Ufford, trained at Vermont Academy and the University of Vermont, and now for more than twenty years giving his life for the Kingdom work in Shaohing, Chekiang, East China. From the same church has gone our Dr. Clara C. Leach, who also gave many years of valuable service in Kityang, South China.

From the little church at Montgomery Center, now federated with the Congregationalists and left to Baptist leadership, has gone Linnie M. Holbrook, who has given twenty-five years of fragrant service in the Girls' School in Tura, Assam.

And not neglecting the home field, from the little church at Hydeville, with a resident membership of 46, has gone Elfreda Bartholomew, to work among the Italians in New Jersey.

From the church at North Springfield has gone Marion A. Johnson, to work among the Mexicans in Los Angeles.

Another interesting contribution of the North Springfield Church and of the Chester Church is a product of the Baptist parsonage, a minister's son, sent out to Vermont Academy, on to Brown, later to Newton Theological Institution, and now for many years serving our great denomination as Foreign Secretary of our American Baptist Foreign Mission Society, and still known to his host of friends as Joe Robbins.

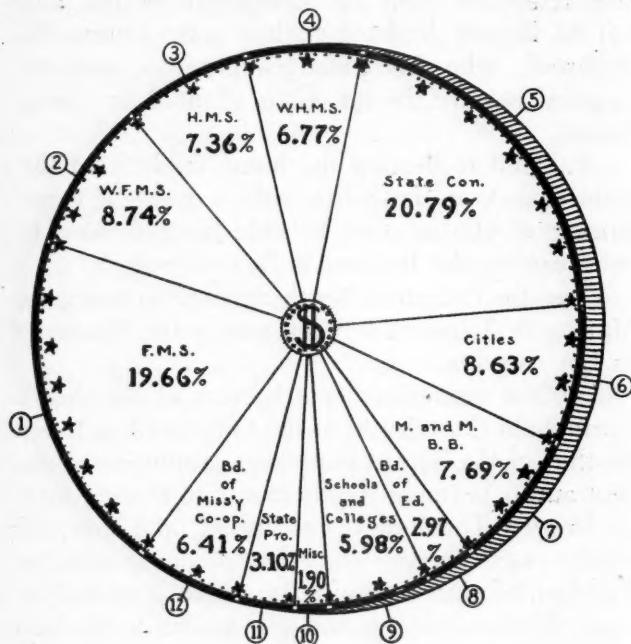
Such is the contribution of the small village and country churches to the leadership of the denomination and to the work of the Kingdom. What can constitute a greater Home Mission Challenge than the preservation of these small churches?



The Board of Missionary Cooperation

A New Missionary Dollar

A new Northern Baptist missionary dollar has been struck off, or rather the old one has been brought down to date by making the slight changes necessary to show the way the dollar is divided among the denomination's societies and boards according to the unified budget for 1932-33. The diagram has been spangled with a few stars in order to distinguish it from its predecessors.



Pastors Praise the Master List

In every church that put on an Every Member Canvass for which there was thorough preparation, you will find a pastor who is strong for the Master List. It is no new discovery that any church membership list which has been left undisturbed for a term of years will yield surprises when it is dusted off and checked over. What is new is the number of churches that over-hauled their lists in connection with the Every Member Canvass of 1932. It is likely that there are more brand new membership lists in Northern Baptist churches than ever before.

Two things a carefully prepared Master List can be depended to do, in the hands of a capable canvassing committee. It will bring in new givers of record and it will renew the dormant interest of members who long since ceased to be such except in name. Results of the recent canvass in Northern Baptist churches confirm this. The First Church of Leominster, Mass., reports: "For the first time in the history of the church the

budget for current expenses has been oversubscribed. We needed an average pledge of \$122 per Sunday, and up to the present we have pledged sufficient to make an average of \$124. Mr. Goodhue thinks that the pledges we are yet to receive will increase that to nearly \$130 per Sunday. In addition to this we have about 40 pledges from those who have pledged support, but who have not named any definite sum. Last year we received pledges from only 274 individuals. So far we have received over 400 pledges out of a resident membership of 588. The missionary budget has not been quite reached as yet, but we have received pledges amounting to \$2,664, so I am sure our quota for the year will be accepted. Not only have the financial returns been great, but many people have been won back to the church who have been out of touch with all spiritual influences for years."

In Brockton, Mass., the First Baptist Church made capital in a unique way of the fact that from Brockton, last June, the Northern Baptist Covered Wagon started on its journey across the continent. When the church organized its Every Member Canvass it was decided that the Canvassers would travel, figuratively speaking, in covered wagons. There were twelve wagon crews or teams, 120 persons in all, and the drivers of the twelve wagons were given names of men who have been in the past, or are now, prominent in the denomination. For example, John Mason Peck, impersonated by Thomas Sutcliffe, commanded the caravan. Other names in the list of drivers were: Coe Hayne (W. Watt), Henry Morehouse (M. A. Davis), Lemuel C. Barnes (C. Chadbourne), Charles L. White (B. S. Saben), Charles A. Brooks (Chesterton Knight), Hugh A. Heath (D. W. Case), Charles Sears (Albert Blair), Frank A. Smith (Leon Rand), John Hestenes (J. Bartlett), Bruce Kinney (M. Howland), Edwin Sundt (H. Hobart), and Charles Detweiler (M. Pattingall).

In the Baptist Temple of Charleston, W. Va., Rev. Clarence W. Kemper pastor, the effort was to increase last year's total giving by the considerable sum of \$21,000, the necessity for meeting building fund payments having brought total requirements for the year up to \$57,000. While this amount was not realized in Pledge Week, March 13 to 20, Dr. Kemper wrote that "We had good returns, quite in excess of last year, with 165 new persons pledging and 47 non-members pledging." There was a fair prospect, Dr. Kemper said that the additional amount required to balance the budget would be obtained from givers able to increase their pledges.

A Century of Faith

*The Centennial History of The American Baptist Home Mission Society by
Dr. Charles L. White*

A Review by HOWARD B. GROSE

THIS CENTENARY VOLUME is published as one of the special features of the Society's celebration of its one hundredth anniversary. An advance copy of the revised manuscript makes possible this review, whose purpose is to acquaint the denomination with a work that deals with matters of vital interest to every American who loves his country and has concern for its welfare. Home missions and true patriotism have no points of divergence but are inseparably linked together. The table of contents indicates the comprehensive scope:

- I. The Spiritual Conquest of a Continent.
- II. Birth of a National Home Mission Society.
- III. The First Ten Years.
- IV. The Wise Men of the West.
- V. The Receding Frontier.
- VI. The Voices of Past Heroes.
- VII. The Negro at the Door of Opportunity.
- VIII. The Negro at the Door of Opportunity.
- IX. Evangelism.
- X. The Foreign Mission Outreach in the U. S.
- XI. The New Frontier.
- XII. Beyond the National Borders.
- XIII. Making Homes for the Churches.
- XIV. The Department of Architecture.
- XV. The Procession of Secretaries.
- XVI. Fraternal and Corporate Relationships.
- XVII. The Society and Its Generous Supporters.
- XVIII. A Master Builder of the Denomination.
- XIX. Invisible Harvests.
- XX. Yesterday and Tomorrow.

Imagine filling out this ample outline from the vast amount of material available and you will get some idea of the bewildering size of the task to which Dr. White set himself, at the invitation of the Home Mission Board. It was a labor of love, involving also in the last twenty years of the century a personal participation and leadership.

In the opening chapter Dr. White traces the Protestant conquest of the continent back to the coming of the English Episcopalians to Virginia in 1610 and the Pilgrims and Puritans to Massachusetts in 1620, in search of a place "to grow in the sun" and build in unhindered freedom foundations on which to erect for themselves and their children enduring superstructures of civil and religious liberty. It was on April 30, 1830, that the first caravan with twelve wagons, twelve head of cattle for food, and eighty-one men, started westward from St. Louis, beginning migrations that continued for a half century until the entire West was peopled. The story of those dauntless struggles in the conquest of the wilderness and the planting of a Christian civilization will never lose attraction, and it has been given a roseate tinge in this sympathetic recital.

The first ten years introduced an executive committee

that "lived by faith and walked by sight," while everything depended humanly speaking on Jonathan Going, the corresponding secretary. He was a man of great ability and constructive energy, and for seven years he gave a leadership that set standards for the future. His attention was at once given to western missions, to securing trained young men for this pioneer work, and to standardizing the relations of the new Society with the State conventions. In his first appeal he advocated raising ten thousand dollars, which seemed a startling sum at the time. This measures the distance traveled since in the matter of budgets and expenditures. Fifty missionaries under appointment that first year, however, speak for results, which 400 baptisms emphasize. In the second year, 1,600 baptisms and 40 churches established speak still more loudly. The decade was filled with evangelistic energy, the reports showing 10,990 baptisms and 401 churches organized in the period, while the amount expended was \$118,892. If those were the days of small things comparatively, they were not small in plans and policies and faith.

Chapters four, five and six chronicle the Baptist home mission movement in the West—settling, founding churches and schools, building Christian community centers, until in its first half century the Society had entered every state and territory beyond the Mississippi and had missionaries wisely placed in strategic points that were to become leading cities of the new West. The frontier work developed rapidly after the fiftieth anniversary, as the railroads were extended and the procession was steadily toward the Pacific. The sacrifices involved in establishing churches in Oregon in 1848 are disclosed in the experiences of men like Ezra Fisher, Hezekiah Johnson, and Deacon David Lenox, whose not over large log house was stretched to hold two extra families and also give meeting place to the first Baptist church organized on the Pacific Coast. Great history this, and graphic the missionary narratives in chapter six. The seventh chapter recounts the efforts to win the Indians, from Roger Williams in New England to Father Murrow at Bacone. The progress in our Indian mission fields is brought down to the present.

The work of the Society for the Negroes, after the close of the Civil War, its main feature being the establishment of schools for the Freedmen, is told in sufficient detail to show the extent of what has been done by Northern Baptists to give the Negroes a fair chance for education and citizenship. The initial work, and the moral heroism of the men and women teachers who

braved social ostracism and harsh criticism, deserves the lasting gratitude and honor of the race for which unselfishly they labored.

A long chapter is devoted to the foreign-speaking peoples and the Society's work among them. The "blood-stream of the nation" includes eighteen nationalities. To understand what the Society has done for their evangelization it is well, Dr. White says, to review the course of immigration, which produced a unique problem for the United States to solve. The immigration figures for the first quarter of the present century are imposing, and disclose the conditions which the home missionaries have had to meet in seeking to Americanize and evangelize the diverse elements that have found refuge and opportunity in America. The eleventh chapter traces this foreign-speaking work into the great cities, where the confusion of races creates baffling situations. During the last thirty-five years, says Dr. White, the Society has centered much of its work in interpreting the gospel to the foreign groups. It has encouraged the organization of Baptist city mission societies and engaged in cooperative work with them in the important cities. This record, with that of the establishment and growth of Christian Centers, is full of interest.

Not less so is the twelfth chapter, which chronicles the Society's work beyond the nation's borders since 1870. This makes a small volume in itself, taking the reader to Mexico, Porto Rico, Cuba, El Salvador, Nicaragua, Honduras, Haiti and Jamaica, and narrating a story of romance and achievement. Here is rich material for missionary meetings and programs, with evangelism as the key word.

Making homes for the churches during the century furnishes a record that will surprise many, though the facts have often been stated as to the overwhelming number of leading churches which in their first years were able to get a home through the help of the Society. The necessity of this building and loan aid was recognized from the start and the church edifice history here given is impressive. Allied with this department is that of architecture, which has been rapidly developed by Secretary George E. Merrill since its establishment as a bureau of the Society in 1919. This admirable service, which means the securing of better equipped and more artistic church homes, is fittingly described.

Then Dr. White comes to the personnel of the Society, giving a brief and kindly biography of the secretaries and other members of the official staff from the first corresponding secretary, Jonathan Going in 1832, down to Dr. Charles A. Brooks, since whose sudden death in office in 1931 the executive secretaryship has been vacant. The names of the leaders who made home mission history include Dr. Benjamin M. Hill, Dr. Jay S. Backus, Dr. J. B. Simmons, who coined the motto "North America for Christ," Dr. Nathan Bishop, Dr. S. S. Cutting, and Dr. Henry L. Morehouse, who from 1879 for thirty-eight years gave the Society and denomina-

nation an unmatched leadership. The important movements of the period found their origin and inspiration with him, such as the Church Edifice Gift Fund, the Baptist Education Board, the Ministers and Missionaries Benefit Board, and the various projects for the development of the Negro schools and the Indian, foreign-speaking and frontier work. Dr. White pays him a justly high tribute. He himself came into the Society's service as associate corresponding secretary with Dr. Morehouse in 1908. He was elected executive secretary on the death of Dr. Morehouse in 1917, and served until his resignation in December, 1929. He allows only a paragraph to himself in this personnel chapter, leaving his record to speak for him as the story unfolds.

A readable chapter follows on the fraternal relationships and the growth of cooperation, in which Dr. White was deeply interested, as in the development of the Home Missions Council and the Home Mission Agencies. The unification of work with the Publication Society, in which he had a leading part, is described, together with the Free Baptist and other corporate relationships.

Those who are interested in figures and budgets and financial sources will find satisfaction and information also in the seventeenth chapter on the Society and its generous supporters. This tells of the wherewithal from the day of \$10,000 to that of five millions. Here we have tables of denominational contributions by decades from 1832 to 1931; a record of annuities; list of legacies of over \$50,000; other large gifts; church edifice work; special campaigns and efforts to raise money to pay indebtedness; the treasurers and others who aided in looking after the finances, down to the present treasurer, Mr. Samuel Bryant, who has served with marked ability since 1919. The closing section of this chapter gives due credit to the men who carried on the Five Year Program; to the laymen's movement originated by Dr. Ambrose Swasey and furthered by F. W. Ayer, G. W. Coleman, and others, developing into the National Committee of Laymen, which had to do with the establishment of a Board of Promotion, under the constructive program introduced by Dr. Burton, and culminating in the organization of the Northern Baptist Convention, and later in the New World Movement. The Society's part in relating itself to the new convention, which was started at Washington in 1907 and finally organized at Oklahoma City in 1908, is justly estimated, with the changes that came in the relationship of the state conventions to the Society. These were momentous changes which, in Dr. White's judgment, were for the good of all. Looking ahead in his vision the Society, "with its great resources, will have a growing share of responsibility in the more serious vicissitudes through which the lesser missionary agencies may pass." He sees for it an expanding and immeasurable future as the master builder of the denomination. The two brief closing chapters paint in glowing colors his estimate of the work and influence of the hundred years, and the outlook for tomorrow.

Tentative Program of the Northern Baptist Convention

SAN FRANCISCO, JULY 12-17, 1932

Convention Theme: Shall we be Christians?

Convention Text: Why call ye me Lord, Lord, and do not the things which I say? (Luke 6:46); He that hath my commandments and doeth them he it is that loveth me. (John 14:21).

TUESDAY, JULY 12

Forenoon Session

- 9:30. Song Service and Prayer
- Addresses of Welcome
- 10:00. Convention Business — Reports of Committees—Executive, Finance, Board of Missionary Cooperation
- Appointment of Enrollment Committee
- Instructions to State Delegates
- 10:45. President's Address: Mattison B. Jones
- 11:15. Keynote Address: Rev. W. Quay Roselle, Malden, Mass.
- 11:45. Adjournment
- 12:00. Meeting of State Delegations

Afternoon Session

- 1:30. Song Service and Prayer
- 1:40. Convention Business
- Reports of State Delegations
- 2:00. Report of American Baptist Historical Society
- 2:15. Report of American Baptist Home Mission Society
- 2:30. Centenary celebration of American Baptist Home Mission Society (Details to be announced later).
- 4:45. Adjournment

Evening Session

- 7:30. Song Service and Prayer
- 8:00. Centenary celebration of American Baptist Home Mission Society (Details to be announced later).
- 9:30. Adjournment

WEDNESDAY, JULY 13

Forenoon Session

- 8:30. Convention Prayer Meeting
- 9:00. Song Service
- 9:30. Convention Business:
- Financial Review; discussion of Finance Committee report; discussion of Board of Missionary Cooperation report; consideration of Denominational Budget for 1932-33; revision of Convention By-Laws
- 11:30. Devotional Service: Rev. George W. Truett, Dallas, Texas
- 12:00. Adjournment

Afternoon Session

- 1:30. Mission Study Class
- 2:15. Song Service and Prayer
- 2:30. Convention Business
- Reports of committees—Homes and Hospitals; City Missions; State Conventions; conference with General Baptists; Roger Williams Memorial; Denominational Day; Baptist Bodies using Foreign Languages; The Ministry; Ministerial Standards and Courses of study; Social Service
- 3:00. Address: The Primacy of Personality by Rev. John Bunyan Smith, San Diego, Calif.

3:30. Convention Forum: Conducted by Corwin S. Shank, Seattle, Wash. Subject: Shall we be Christians in our Industrial Order? Subject introduced by 15 minute address, followed by 45 minutes discussion from the floor; each participant limited to three minutes.

While it is desired that discussion shall be spontaneous and unrestricted, nevertheless, for the guidance of those desiring to ask questions or to participate in the discussion, the Committee suggests the following sub-topics for consideration:

- (1) The worth of wealth;
- (2) The peril of wealth;
- (3) The responsibility of wealth;
- (4) The administration of wealth;
- (5) The problem of land and wealth;
- (6) The test of institutions;
- (7) The equality of opportunity;
- (8) The responsibility of leadership.

4:30. Adjournment
4:30. Annual Meeting of National Council of Northern Baptist Men

Evening Session

- 7:30. Song Service and Prayer
- 8:00. Convention Session — theme: The Challenging Christ.
- Addresses by Rev. T. J. Villers, Portland, Ore., and Rev. H. B. Benninghoff, Japan

THURSDAY, JULY 14

Forenoon Session

- 8:30. Convention Prayer Meeting
- 9:00. Song Service
- 9:15. Convention Business: Reports of Committees:
 - (1) International Justice and Good-will;
 - (2) Conference with Other Religious Bodies;
- 9:30. Report of Woman's American Baptist Foreign Mission Society
- 10:00. Report of American Baptist Foreign Mission Society
- 10:30. Report of Committee on Methods of Raising Denominational Funds
- 11:30. Devotional Address: Rev. George W. Truett
- 12:00. Adjournment

Afternoon Session

- 1:30. Mission Study Class
- 2:15. Song Service and Prayer
- 2:30. Convention Business: Reports of Committees
 - (1) Prohibition and Law Enforcement
 - (2) Coordination of Denominational Activities
- 2:40. Report of American Baptist Publication Society
- 3:00. Address: The Sovereignty of Service, by Rev. A. E. Fridelle, Seattle

3:30. Convention Forum: conducted by Corwin S. Shank. Subject: Shall we be Christians in our Home Life? Subject introduced by 15 minute address by Rev. Brewster Adams of Reno, Nev., followed by 30 minutes discussion from the floor, each participant limited to three minutes. The following sub-topics for consideration are suggested:

- (1) The integrity of marriage
- (2) The duties of parents
- (3) The rights of children
- (4) The problem of divorce
- (5) The Christian family

4:15. Dramatized report of Committee on the American Home

4:30. Adjournment
4:30. Group Conferences
5:30. College Dinners

Evening Session

- 7:30. Song Service and Prayer
- 8:00. Convention Session
- Theme: The Laboratory of Life
- Addresses by Mrs. Edward Kinney, New York and Rev. F. B. Fagerburg, Los Angeles

FRIDAY, JULY 15

Forenoon Session

- 8:30. Convention Prayer Meeting
- 9:00. Song Service
- 9:15. Convention Business:
- Report of Committee on Resolutions
- Report of Members of Federal Council of Churches
- 9:50. Report of Woman's American Baptist Home Mission Society
- 10:20. The Samuel Francis Smith Centenary
- Address: Rev. M. A. Levy, Pittsfield, Mass.
- 10:50. Song Service
- 10:55. Report of Ministers and Missionaries Benefit Board
- 11:15. Report of National Council of Northern Baptist Men
- 11:30. Devotional Address
- 12:00. Adjournment

Afternoon Session

- 1:30. Mission Study Class
- 2:15. Song Service and Prayer
- 2:30. Convention Business
- Report of Committee on Unrelated Church Bodies
- 2:45. Report of Board of Education
- 3:00. Address by G. P. Cortner, Redlands, Calif.
- 3:15. Address by Gale Seaman, Los Angeles, Calif.
- 3:30. Convention Forum: conducted by Corwin S. Shank. Subject: Shall we be Christians in the Family of Nations? Subject introduced by 20 minute address followed by 40 minutes discussion from the floor, each participant limited to three minutes.

The Committee suggests the following sub-topics for consideration:

- (1) The rights of the State
- (2) The morality of the State
- (3) The rights of the individual
- (4) The coercion of conscience
- (5) The racial units
- (6) The futility of force
- (7) The responsibility of resources and power
- (8) The fraternity of nations

4:30. Group Conferences
5:30. Seminary Dinners

Evening Session

7:30. Song Service and Prayer
8:00. Convention Session—Theme. The Cost of Conquest
Two 30 minute addresses by Rev. H. C. Heimsath, Evanston, Ill. and F. W. Freeman, Denver

SATURDAY, JULY 16

Forenoon Session

8:30. Convention Prayer Meeting
9:00. Song Service
9:15. Convention Business
Election of Officers and Boards of Managers
10:00 Theme: The Rural Church, by Rev. E. H. Sundt
11:00. Address: Pres. Avery A. Shaw
11:30. Devotional Address: Rev. George W. Truett
12:00. Adjournment

Afternoon Session

1:30. Mission Study Class
2:15. Song Service and Prayer
2:30. Theme: Youth; report of Committee on Young People's Work
2:40. Report of Baptist Young People's Union
2:50 Song Service
2:55. Theme: Shall we be Christians in Obedience to Law?
Address by Mrs. C. D. Eulette. Resolution by representative of Baptist Young People
3:55. Convention Business: Adoption of report of Committee on Resolutions; report of Committee on Place of Next Meeting; unfinished business
4:30. Adjournment
6:00. Banquet for Men
6:00. Banquet for Women

SUNDAY, JULY 17

Forenoon Session

9:30. Bible Class for Men—Leader: Rev. H. W. Virgin, Chicago
9:30. Bible Class for Women
10:30. Convention Church Service—Sermon by Rev. Charles L. White

Afternoon Session

2:00. Song Service and Prayer
2:15. Addresses by eight missionaries
4:30. Adjournment

Evening Session

7:30. Song Service and Prayer
8:00. United presentation service of newly appointed missionaries, with closing address and prayer of dedication
9:30. Final Convention Adjournment

Program Committee: C. O. Johnson, Chairman, J. W. Bailey, Mrs. H. E. Goodman, Mrs. S. E. Jennings, S. G. Neil, John Singleton, Avery A. Shaw, M. J. Twomey, William B. Liphard, Secretary.

Convention Information

Convention Headquarters, Hotel St. Francis. (Make reservations through J. C. Moore, Hotels Committee.) Railroad rates, New York to San Francisco and return, with wide choice of routes, \$118 with 30-day limit; from Chicago and return \$90.30. Sleeping cars not included.

The San Francisco General Council of Arrangements

Dr. Richard Ellsworth Day, General Chairman (Pastor Hamilton Square Baptist Church, San Francisco).

Rev. W. Earle Smith, General Secretary (Executive Secretary Bay Cities Baptist Union).

Rev. Harold B. Camp, Vice-Chairman (Pastor First Baptist Church, Oakland).

Rev. George M. Derbyshire, Vice-Chairman (Pastor First Baptist Church Berkeley).

J. F. Elwell, Vice-Chairman (Publisher and printer, Los Angeles).

Rev. C. W. Gawthrop, Treasurer (No. California Supt. Anti-Saloon League).

COMMITTEE CHAIRMEN

Promotion—James Morrice, with Pacific National Bank, S. F.

Finance—J. M. Carlson, General Contractor, Burlingame.

Publicity—Dr. Jas. S. West, Pastor First Baptist Church, San Francisco.

Women—Mrs. M. E. Bratcher, President of Women of Northern California.

Men—Geo. S. Chessum, with Pierce and Hedrich, Finance Corp.

Registration—Mrs. Helen B. Ghiselin.

Hotels—J. C. Moore, wholesale grocer.

Auditorium—Philip Meads, Instructor, University of California.

Information—Rev. Stanley A. Gillet, Director Religious Education Northern California.

Exhibits—Mrs. George Jackson, Secretary of Women of Northern California.

Ushers—Harold Langdon, Hale's Department Store, S. F.

Pages—L. Everett Smith.

Music—Miss Orrie E. Young, organist Hamilton Square Baptist Church.

Decorations—Mrs. A. E. Caldwell.

Pulpit Supply—Dr. Claiborne M. Hill, president Berkeley Baptist Divinity School.

Good Fellowship—Laurel I. Sweitzer, Purchasing Department, U. S. Navy.

Special Features—Mrs. G. M. Thomas, representative Woman's Foreign Mission Society.

Printing—Gilbert B. Christian, bookkeeper, Northern California Baptist Convention.

Reception—(To be supplied.)

Baptist Men at San Francisco

Tentative plans for the program of the National Council of Northern Baptist men at San Francisco Convention include the following:

I. Daily noon-luncheon Round Tables for discussion and sharing of experience on men's work in the local church. (Each conference to be led by a prominent layman who will speak for ten or fifteen minutes and this will be followed by general discussion.) Subjects suggested are: How to recruit men for Christ; How to Christianize Fellowship; How to develop Youth; How to finance Christian work; How to maintain Men's Bible Classes.

II. Wednesday, July 13, 4:30 p. m., annual meeting of National Council.

III. Saturday, July 16, Annual Men's Banquet, chairman of National Council presiding.

IV. Sunday morning, July 17, Men's Bible Class, arranged by Convention Program Committee — Dr. Virgin teacher.

Hosts To Baptist Men At Convention

The Northern California Men's Council, under the leadership of Mr. J. F. Woodard, Chairman, is making elaborate plans to provide a warm welcome for all Baptist men who attend the Northern Baptist Convention meeting in San Francisco, July 12-17. A group of men as "greeters" will be on hand at the Convention hall each day to personally greet the men. Every arrangement possible will be made for their comfort and entertainment. All arrangements for the men's banquet which will be held on Saturday, July 16th, will be in charge of this group. Other members of the Council, in addition to Mr. Woodard, are: C. I. Miller, Fresno; D. B. Wright, Stockton; O. A. Kilpatrick, Chico; H. L. Kemp, Santa Rosa; Hugh W. Thomas, Oakland; Elmer A. Roberts, San Francisco; John S. Stephens, Palo Alto, and George Roberts, Clear Lake.

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources

A Victorious Message Under Difficulties

Under the above title Dr. C. E. Chaney of Burma describes the work and influence of the Immanuel Baptist Church of Rangoon. It is situated in the heart of the finest business section and on a very busy corner, especially Sunday evenings. Where people use the streets as sidewalks, there is no attempt to put a quietus on the motor horn, and so the driver "horns his way" through the streets. On one side of the church is a cabaret restaurant and dance hall, on another side are tenants on the second and third floors where a victrola is grinding out jazz. These are illustrations of the many sounds of an Oriental city, which come floating into the tropical church building which is so largely doors and windows. But there is also competition from within. The interior of the building is rather attractive and pretty, but the acoustics are abominable. The tropics make it necessary for some device to churn the air to keep it on the move. So with the aid of modern invention and science, a battery of overhead fans drone their music throughout the service. In such conditions strained attention on the part of the hearers and a straining throat on the part of the preacher are essential. Nevertheless, the church is well filled every Sunday evening.

Immanuel Baptist Church is one of the important churches of the city, ministering to the important European and Anglo-Indian community. The Baptist highschool for boys is closely affiliated with its work. It ministers also to the large transient group always present in a great port city like Rangoon. The pastor is Dr.



IMMANUEL BAPTIST CHURCH, RANGOON

Frank Eden, formerly of Denver, Colo., who resigned a position in the Field Activities Department of the Board of Missionary Cooperation to come to Rangoon. His messages are predominantly evangelistic. They are constantly bearing fruit. Hardly ever is a Sunday evening service closed without giving the invitation to which there is usually a response. Inquirers from Indian, Burman, Karen, and other communities are referred to the churches of their communities. Inquirers from other communions are referred to their own communions. Dr. Eden was recently invited to speak to a Hindu group in a Hindu temple. At present he has a *pongyi* (Buddhist priest) and two Mohammedans in a class of Christian instruction.

Chinese Generosity and Japanese Loyalty in America

"It doesn't seem possible that Locke is actually in the United States. Everything is so Chinese, even to the little odd night watchman, who

strikes the hours on his ivory sticks," writes Miss Julia Shaff who served as the kindergartner at the Italian Baptist Community House in Philadelphia for three years and began her work at Locke, California, December 1, 1931.

"At present the people are decking their houses with the latest Chinese flags, setting off firecrackers and having large feasts to celebrate the New Year. This morning one of the girls came saying she was bringing something for us. At dinner time she came with four dishes of Chinese food for our dinner. One chicken was sent and various other Chinese dishes. Violet, who loves to be here and help whenever she can, said her mother was sending us a chicken. When she found we already had one, she brought us some Chinese onions 'to cook with the chicken' as she said. I doubt if Violet ever comes to the mission without bringing a gift of some kind—an orange or a few nuts. Never have I seen any one who loved to give as she does.

"Very soon after I came the young women gave us a Chinese dinner. There were no American utensils used; we ate soup with Chinese spoons and the rest of the meal with chopsticks. It was a fine way to get acquainted with the girls and they are certainly a promising group.

"Gradually I am coming to know the girls in Walnut Grove and my Japanese at Courtland, as well as the Chinese there. The Japanese group, mostly girls, are so fine. Their dependability is so splendid. The day before their party I planned to decorate the room. When I reached Courtland I found several of the girls had come and the room was all decorated, with the exception of a Christmas tree. They have always been so faithful.

"In Isleton we had a room in one of the homes, but because an older relative who was not sympathetic with our work came to stay with the family we had to find another place. It was a difficult piece of work, but finally we were able to rent a room. The woman has been lovely to us. Yesterday when I went there, I found the table and benches, which we had provided, and as yet were bare boards, painted! She was radiant when I noticed them and very proudly told me that her husband had painted them for us. There are so many wonderful qualities about the Chinese that make me love them more each day. But as I learn their individual histories and what a terrific hold superstition has on the older generation, I realize the great need of Christianity."

Distinguished Burma Baptist Woman Honored

Unique distinction was conferred by the Rangoon Government on Dr. Daw Saw Sa, F.R.C.S., D.P.H. of Rangoon, who was nominated a member of the Rangoon Corporation. This is the first time in the political history of Burma that a Burmese lady will be actually sitting as a member of either Corporation or the Legislative Council. Dr. Daw Saw Sa, a product of Judson College, has for a long period, been interested in politics, particularly the section relating to physical, moral and mental development of women and children, and is a member of various societies and institutions. Burma Baptists naturally are pleased over this election of one of their constituency and in the satisfaction felt in all circles.

The Religious Program of Central Philippine College

My stay at Central Philippine College for eight years qualified me to say something about its religious life. The life of the institution is Christo-centric, nothing is done without consulting Him. To be sure, the students live in an academic atmosphere, but it is no less evangelistic, for the air they breathe is saturated

with the spirit of the Master. There are forces in the school that help to shape the Christian life of the students and make it a powerful influence over the places outside the school gate. The Sunday services, Sunday school, daily assembly and midweek prayer meetings stimulate the young people's minds to move to life in the heights, and the organizations that put the gospel into action are the Gospel Team, choir, Christian Endeavor Society, World Wide Guild, Royal Ambassadors and the barrio Sunday school work. On Saturdays and Sundays the theological department sends out its students to work in the churches. Needless to say, Christianity in this school is dynamic. It has already sent out leaders throughout the archipelago and their spiritual and social influence are being felt. How much greater influence the school can exert over the country only the future will show.—*Restituto Ortigas*.

Three Conventions Combining

Since May 1, as the result of the united action of the three state conventions involved, the missionary and promotional work in Montana, Idaho and Utah has been administered by one executive secretary, Rev. W. A. Shanks, D.D. It was agreed that the headquarters should be at Pocatello,

Idaho, and that Rev. L. M. Darnell (formerly the executive secretary of the Utah Convention) be retained as director of evangelism with headquarters at Salt Lake City, Utah, and that administrative expense be prorated as follows: Montana 42½%, Idaho 42½%, and Utah 15%. The salary and expenses of Mr. Darnell are assumed by the American Baptist Home Mission Society.

Under this new arrangement each State Convention will retain its identity. The work in each state will be carried on as formerly under the direction of its own board of managers. Administrative work in the three states will be handled by one executive secretary. The director of evangelism will also serve the three states. Headquarters will be at Pocatello.

Incidents on the Missionary Trail in Nicaragua

Returning to the field after her furlough, Miss Mary Mills sends the following interesting account of life in Central America:

I had a lovely voyage but I was glad when the ship stopped at Corinto, the Pacific port of Nicaragua. At least 99 visitors out of 100 enter the state by this port. The great bulk of exports and imports also come through this port. Corinto is a modern little town, lying on a beach of dark volcanic sand on the north-



CENTRAL PHILIPPINE COLLEGE STUDENT VOLUNTEER SUNDAY SCHOOL WORKERS.
RESTITUTO ORTIGAS STANDS SECOND FROM RIGHT

ern arm of a well-protected bay. The streets are of sand. The best houses either face the sea or the railroad, where the daily train is a source of interest. Miss Tanner, one of the nurses from Managua, came to Corinto to meet me. We were up early the next morning in order to get the train to the interior. All Corinto rises about dawn and lives by the movements of trains and steamers.

About two hours and a half after leaving Corinto we reached Leon, the largest Nicaraguan city. For a month before I left Nicaragua for the States I was in Leon with some of our girls. According to Spanish custom girls are not allowed to go from one place to another without being properly chaperoned. Even when they go on paseos in the daytime some teacher must be with them, so I had to play the role of chaperon. The city of Leon is very curiously built. The inhabitants take pride and pleasure in their houses, and enjoy fine gardens, with a variety of singing birds, and parrots. They live an idle and care-free life, not aspiring much to trade. Leon is the seat of liberalism, but in spite of this it is very fanatical. The Merced, the Asuncion, San Juan, San Felipe, and the Church of the Recolección are some of the big Catholic churches.

Four hours' ride by train through long stretches of flat, grassy lands brought us to Managua. As we approached the city there came into view a volcanic range, with Momotombo set apart, an over-topping peak with an encircling wreath of smoke. Just before the train reached Managua it passed Asoscosa, one of the most beautiful crater lakes in the world, which is a deep jade color. Five months before when I left the city it was a wreck from the terrible earthquake of March 31, 1931. When I arrived now the station was filled with people to meet me, among whom were the pastor, his wife and the missionaries. I was taken to our comfortable home, which is a building where our high school classes were held and which has now been repaired for a dwelling. After tea and a rest all of us missionaries went to the home of Mr. and Mrs. Wyse for dinner. They are living in a repaired laundry and garage building. I was surprised to see the progress which has been made here during

these past few months. The main part of the city is moving closer to us, so we are finding ourselves in the heart of Managua.

In spite of all the difficulties our work is going forward. Our grade school building has been repaired for the holding of classes. We are hoping that at the beginning of our school year in May we shall have a larger enrolment. We now have nearly 200 students with eleven Nicaraguan teachers employed. Part of our hospital has been repaired, so that the nurses are admitting patients, and each day finds a large number of people in the clinic waiting for treatment. The gospel message is given to the clinic patients by services conducted by a native pastor and by the giving of Bibles and tracts to the patients. Our church work, too, is progressing, the average attendance being around 300. Our church services are held on a large porch extending from our grade school classrooms. In this way we can use our classrooms for Sunday school. Each Sunday night several accept Christ.

It is a Nicaraguan custom that when a missionary comes to the field or returns, that a fiesta (social) be given for her. Shortly after I returned the B. Y. P. U. gave a fiesta in my honor. A goodly number of young people were present, as well as some of the older members of the church, and some of the students in our school. A good program of vocal and piano solos, duets, and speeches was given. After the program we went to our patio (yard) where we have electric lights and enjoyed a period of games.

Jungle Thrills In India

Are you looking for thrills? Come with us into the jungle. We are approaching the village of Kunja Mighty, who is so near to the Kingdom and is pathetically in need of your prayers. Near the foot of the hill at the path side was a clump of tall grass. As one of our preachers walked toward it, out from the grass glided a krite snake going directly over his bare foot. It was eleven a.m. when no one was looking for dan-

ger. Like his father the devil the krite was always eager to inject his deadly poison. We knew of a man, who being bitten by a krite, started for the doctor's and dropped dead in the pathway. We were returning from a cottage prayer meeting when we saw two brown snakes in front of us. They saw our bright new lantern and came shooting toward it. We broke our cane over one of them, the other slipped between our shoes. Indians say concerning this snake, "When he hits, you fall." They also tell us, "If this snake bit a bullock, it would be dead in ten minutes, but it will not hurt human beings." The night after this deliverance we could not sleep. Trust in God, never take your eyes off the path, exercise eternal vigilance—are excellent watchwords. How wonderfully good God is to His unworthy servants! A true Indian always prays, "Oh, God, you have taken many away, yet you have given me life and I do thank you so much for the privilege of living."—John A. Howard, Midnapore, Bengal-Orissa.

Shoes for Tito!

When the cold weather came upon us suddenly in November—and it was exceedingly cold for Phoenix—a number of our children, because they had no shoes, either had to stay at home from school or come barefooted. The fathers had no work and were unable to buy even food enough for their families. We have not the funds to meet these necessities, and cannot always get the help through other agencies, so we must depend upon the boxes of clothing sent in. This winter things have worked out for us in a marvelous way, in fact, I never before saw the time when people shared so willingly, even eagerly, with the less fortunate. We first bought two or three pairs of the most needed shoes, and then they began to come in—boxes of children's shoes and clothing, so that we were able to fit out a number. Just before Christmas four pairs of lovely new shoes for boys arrived. Tito had walked the last of his shoes out the week before and was barefooted

when a new pair of brown shoes was delivered by the postman, and immediately upon opening them we both exclaimed, "For Tito!" They were a perfect fit, and you should have seen how his eyes shone when we put them on him and told him that Santa had sent them especially for him.

Tito's father has been out of work now seven or eight months. He is a fine Christian man, a member of our church, and anxious to do the best he can for his family of seven children, all under ten years of age, but he has had only a few days' work in all this time. Last week he and his wife went out to pick cotton about 25 miles from here and he left the children with the grandmother. She either does not want to or cannot feed the children properly nor keep them clean, so every day the three older ones, who are in the public school, come here in the morning to get a "once over," and perhaps some clean clothes before they go to school. Two others are in our kindergarten and are cleaned up there each day, while a sixth one, Lydia, two years old, is brought in every afternoon for treatment of an infectious rash she has had for some time, and at the same time she gets her bath.

Our Mexican church is holding two weeks of evangelistic services with Rev. Fred J. Peters, who has had many years' experience in Spanish speaking work. We are hoping for some good results. In December we were very happy to see three of our girls baptized, also one of our women, who has been in touch with the Center for a number of years through the kindergarten, and has been attending our services since last spring.—Leona C. Moore, Phoenix Christian Center.

A New Baptist Mission Building in Tokyo

The new Baptist mission office building on the rear of the Tabernacle is nearing completion. It will be a real asset in the unification of all our Japan work, mission and Jap-

anese. In connection with the adjoining Tabernacle it will become a center for work, for meetings, committee-meetings, conferences and social gatherings. Simple equipment for the preparation of refreshments has been provided, so that our Baptist folk from everywhere will have a rendezvous for mutual exchange of plans and ideas. Within easy access to the Belt Line of the Imperial Railways, the Sunday School Headquarters, the National and the City Y. M. C. A.'s, it will doubtless be in constant use by groups from all parts and departments of our growing work.

Unaffected By the World Depression

In his 1931 report for the Downie Memorial, at Nellore, South India, General Manager L. C. Smith writes that the great depression throughout the world has not affected in any perceptible way the work going on in the Downie Memorial. The sale of Bibles, hymn books, tracts, and other religious literature in our book Sales Room has not been less than in the previous year. This is a cause for gratification in the face of such hard times both politically and financially.

The Public Reading Room continues its accustomed popularity. It is open from 4:30 p.m. to 7:30 p.m. and is usually well filled with visitors from among Christians, Mahometans,

and from many castes of the Hindus and these include students, teachers, lawyers, ministers, merchants, and others. The open Bible is always on the main table and is available to all. Three new pictures have been placed on the walls. One of these is the new painting, "The Christ of the Indian Road," and it attracts considerable attention.

The Circulating Library continues to be in demand. The list of subscribers has increased slightly during the year, and several new books of interest have been added.

The Wayside Pulpit stands beside the entrance and daily gives to all who cast an eye upon it its weekly messages. Brahmins and other non-Christians have expressed appreciation.

The English service held in the auditorium Sunday evenings at 6:15 not only has not declined, as it may well have done owing to political and financial disturbances, but has been uniformly more largely attended than in any previous year.

The enlarged auditorium seats 350 people, and the new home for the Book Sales Room, the Circulating Library, and the Public Reading Room, all of which were added last year have been used to the capacity. The thanks of many are expressed to Mr. Frank R. Chambers of New York, whose generosity made them available.



DR. RAJAMANNIKAN OF THE GOVERNMENT HOSPITAL AT NELLORE AND HIS FAMILY ORCHESTRA WHICH SERVES THE DOWDIE MEMORIAL



Jonathan Edwards, by Arthur Cushman McGiffert, Jr., is the fourth volume in the Creative Lives Series edited by Dr. Harold B. Speight. To Cardinal Newman, Phillips Brooks and George Fox we now have added the life story of the foremost thinker and theologian of his time, the man who made a name for America at home and overseas, and who was a leading figure in the revival of religion which was the forerunner of the Great Awakening. Prof. McGiffert has drawn a distinct and conservative portrait, bringing out the prominent traits of his subject and telling attractively the story of a period that will remain vital in American history. (Harper & Brothers; \$2.50.)

Men and Religion, by Walter S. Ryder, is a community survey and a case study of the male members of a selected church, based on the belief that the well-being of any church depends directly on its man-power and the community well-being still centers in the church. The location of survey and study is a small city on the Mississippi called Riverside. The church pictured is given the same name. The men of the church pass through the phases of church life and relationships, and the disclosure of their personal data, social attitudes, religious beliefs, church evaluations, and practical results in service, is distinctly enlightening. Laymen generally would do well to get this book and study it. It is different and points many a moral. (Stratford Co., Boston; \$2.)

The Foreign Missionary, by Arthur Judson Brown, brings the thirteenth edition, revised and up to date, of a work that has long been regarded as a standard. Dr. Brown, for thirty-four years a secretary of the Presbyterian Board of Foreign Missions as coadjutor with Dr. Robert E. Speer,

was fitted by training, travel, acquaintance with the mission fields and their work, and literary ability, to picture the foreign missionary as the incarnation of a world movement. Now in retirement, this revision has been with him a labor of love. Dr. Zwemer says in his introduction: "The revision has been thorough. But the message and the spirit of the book remain unchanged. . . . The Foreign Missionary was largely used by the last generation of students as a text-book; it is a challenge to the present generation of students for a new missionary leadership." When the first edition was published Dr. John R. Mott said: "It is the strongest thing which has ever appeared bearing on the life and work of the missionary." And that verdict still stands, despite all the volumes that have appeared since 1907.

This is a substantial volume of 411 pages. In nineteen chapters it treats of the missionary motive, aim and administration; qualifications for appointment; first impressions and language study; the missionary at work; his financial support, physical, intellectual and spiritual life; the missionary and the board, the home church, his associates, the natives and native church; the missionary and his critics; the real strain of his life, the spirit and reward of the missionary. The reader is drawn on from stage to stage by the skill of a master artist and the charm of a cultured companion. Author and publishers have made a most timely and valuable contribution to the cause of missions by the publication of this revision, which, as Dr. Brown says, brings the discussion abreast of present-day knowledge of missionary work and problems. (Fleming H. Revell Co.; \$2.)

Follow Thou Me, a new volume of evangelistic sermons by Dr. George W. Truett, and the first from his pen

in ten years, will come as a boon to the continent-wide constituency of this truly great evangelistic preacher. He goes directly to the heart with his gospel appeal, which touches all with its vital truth. These sermons were mostly delivered at revival services in Nashville, and taken in shorthand by a court reporter. They have been allowed to retain the familiarity and friendliness of the original speech. But nothing can fully supply the absence of this prince of preachers. With all his gifts and graces of spirit and culture, Dr. Truett possesses a phenomenal personality, which has helpfulness and joy in its very touch. That quality reaches into these sermons, and gives them soul power. We should not characterize them as great, but as persuasive. They explain the Christ-source of the power that has sustained this beloved minister through the thirty-five years of a pastorate and an outreaching personal service without parallel in our history. We commend this volume for devotional reading and for its uplifting companionship. Again and again in its reading we have paused to thank God for Dr. Truett. (Ray Long and Richard R. Smith, Inc.; \$2.)

Religions of Old Korea, by Dr. Charles Allen Clark, professor in the Presbyterian Theological Seminary of Korea, presents the results of nearly thirty years of scholarly research. The lectures were first delivered at Princeton Seminary in 1921, during the author's second furlough. They were revised and delivered again in 1929 in various seminaries. Dr. Clark says that no book like this, dealing with Old Korea, can ever again be written from original sources, because there is a new Korea and much of the data that was charming and beautiful has passed away. Students of religion and intending missionaries are the more under debt to him for these illuminating studies in Korean Buddhism, Confucianism, miscellaneous cults, Shamanism and the Chuntokyo cult, concluding with the first contacts with Christianity in Old Korea. (Fleming H. Revell Co.; \$2.50.)



HELPING HAND

Medical Missions in China

When Spirit Preventions Failed

Mrs. White, one of our Chinese friends, was expecting an addition to her family, and her relatives did the usual things to frighten away the evil spirits. They placed oil in a bowl and put in a number of reed wicks to make many lights to frighten away the darkness-loving evil spirits. Then they put up above the bed an open Chinese umbrella which had been varnished recently. The smell is so obnoxious that the evil spirits would be driven away. But on the sixth day the umbrella fell down into the bowl of oil and immediately started a blaze. Before the family could put out the flames, Mrs. White's arm was severely burned, so that she had that added to her troubles. Then someone suggested bringing her to the hospital.

They rigged up a bamboo framework on which they laid a quilt; on this they laid the patient and above the framework they spread a sheet for a canopy. This was the best home-made ambulance I have ever seen out here. In this way they carried her across the country, and by ferry crossed the seething Yangtse River, for it happened during the flood time. When she arrived there did not seem to be much hope for her life, but she has pulled through all right. It was a happy time when the mother was restored to her grateful family. Once more Suifu Hospital had outwitted the evil spirits.—*Emilie Brethauer, M.D.*

(Dr. Brethauer has just been joined by Dr. Marion Criswell in her work in the William H. Doane Memorial Hospital in Suifu, West China. Miss Jennie Crawford and Miss Frances Therolf have charge of the eight nurses in training. Although the hospital has only 30 beds,

last year it cared for 191 in-patients and treated 12,578 out-patients in the dispensary.)

Unexpected Fees Help Out

We are always glad for unexpected fees that come in. Just as we were desperately in need of electric wiring for the hospital, came a large fee for having assisted the American Consul's baby daughter to arrive. Then I had the job of relieving an American sailor of his obstreperous appendix.

Our work continues to be varied. Here is a sample of one of my days: Up at 6:30; Bible reading and prayers with the household at 7:45; to the hospital at eight; surgery from 8:30 to ten; visits to the patients in the hospital until eleven; out-patients, about 30 of them, until 12:30; lunch at one, and a rest for an hour afterwards. Then out-calls, some of them more than a mile distant, and rounds at the hospital until five; writing up

the charts until six and supper at 6:30. After supper I opened and checked White cross packages and went to bed at nine o'clock. At 9:15 I was called to an obstetrical case, after which a surgical case in the hospital needed attention. Back to bed at 1:15. Of course not all days are as crowded as this one, but many are and all are busy.—*Velva V. Brown.*

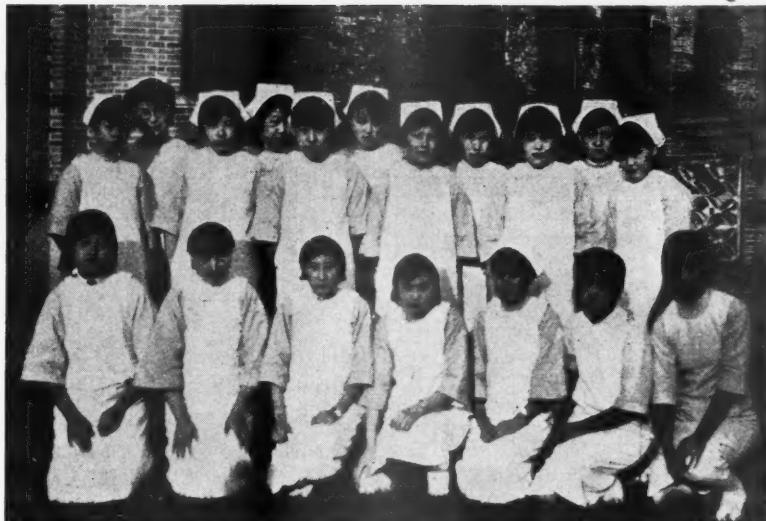
(Dr. Velva Brown with her two Chinese doctors and Miss Dorothy Campbell have just welcomed to their staff two American helpers, Dr. Marion Stephens and Miss Evelyn Stephens. The ten nurses in training had their hands full caring for the 520 in-patients last year and with the 15,000 out-patients who came to the dispensaries.)

Fighting Against Customs As Well As Disease

The other day a poor woman brought in a ten year old girl with her feet all gangrenous. It seems the woman rented the child out as a slave girl to a family outside the East Gate. In spite of the cold nights they did not give the child any blankets. She hobbled around on her frozen feet until they became so bad that she could not walk and she was sent back to her mother. The mother brought her to us but the delay had been so



AN IMPROVISED AMBULANCE ARRIVING AT A WEST CHINA HOSPITAL



NURSES IN TRAINING AT THE SHAOHING HOSPITAL

long that the feet had to be amputated half way between the toes and the heels.

A few days ago a soldier brought us a three year old baby suffering from dysentery. When the doctor told him that the child probably would not recover, the soldier went out, threw the child down outside our gate and went off. Of course we took the baby in but it died the next day. Taking a child in is not as simple as it sounds, for if the child dies the relatives, of whom we have heard nothing before, are apt to come and make all sorts of trouble and accusations. We had to call the police and explain the circumstances thoroughly before we could finally admit the child—*Myrtle Denison*.

(Miss Denison is the nurse who has been sent by the Baptists to the medical school in the West China Union University. Forty-seven percent of the student body of the university is enrolled in the Medical-Dental College. There was an increase of 10% in the number of patients in the last year.)

A New Nurse Goes to China

I am so thankful that there are young Chinese women who are conscious of the great need for nurses in this land and who are happy to train to help others. There is still a great deal of difficulty to get girls

who have had a satisfactory preliminary education, for to many of them it seems menial. Social service nursing is just in its beginning and there are splendid opportunities for any nurse of high ideals and great purpose to come forth and make a real contribution. I want to tell you of one family where four children, ill with scarlet fever, were kept in a dark, unventilated room, with streamers of red cloth at the windows to drive out the fever. Three of the children were beyond help and died despite the serum given them; the youngest child, a baby, recovered but has a serious heart affliction because of the improper care. The red cloth is still tucked inside its dress to keep away the fever.—*Katherine Muehl*.

(Miss Muehl has just gone out to the hospital in Shaohing where Dr. Goddard and Miss Larner have been stationed. The hospital also maintains three Chinese doctors, two men and one woman, and has a nurses' training class of 19. The last report showed 811 in-patients and 15,945 out-patients in one year.)

Now They Enjoy Rainy Nights

Last year we moved into our new nurses' home after years of waiting. It was wonderful to be able to sleep through a rainy night without having to get up to move beds around and put buckets here and there to catch

the water coming through the leaks. When the plumbing was finished we almost thought we were back in America. Imagine having a real bathtub with water which didn't have to be carried to the second floor by man-power! The girls were very proud of their new home and themselves raised the money for the furniture. In each room there are two or three beds, a stool for each occupant, a table for two, a chest of drawers and a hanging bookrack. Some day we hope for some kind of heating system.—*Willie P. Harris*.

(The 88-bed hospital at Ningpo has one American physician, Dr. Thomas, five Chinese doctors, and three American nurses, Miss Harris, Miss Hokanson and Miss Whited, who take care of the training of the 27 student nurses. Last year 1,114 in-patients and 15,451 out-patients were cared for by this staff.)

More Facts About Hospitals

For three years Miss Katherine Bohn, a nurse, carried the responsibility of the Josephine Bixby Memorial Hospital in Kityang, South China. When her Chinese assistant died suddenly last year she was forced to close the hospital for a few months until Dr. Marguerite Everham arrived. In the few months it has been open the hospital has been kept very busy.

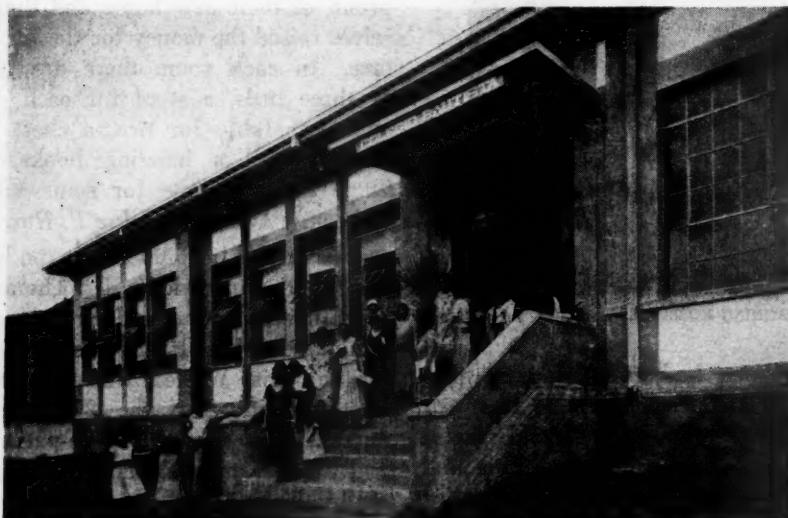
At the Briton Corlies Memorial Hospital in Yachow, West China, Miss Esther Nelson and Miss Carrie Shurtleff assist Dr. Crooks. Last year this 40-bed hospital cared for 191 inpatients and 12,142 out-patients.

Miss Frieda Wall assists Dr. Tompkins in the hospital for men in Suifu. Last year 358 in-patients and 20,823 out-patients were given treatments in this hospital.

Miss Fannie Northcott is now using her nurse's training in preventive education in the villages of China. She conducts clinics and classes in hygiene for women who have had no opportunity for education along such lines.



TIDINGS



COLEGIO BAUTISTA, SAN SALVADOR. MRS. GEORGE CALEB MOOR, MISS GERTRUDE S. DE CLERCQ, AND DR. C. S. DETWEILER ARE AMONG THE GUESTS IN THIS GROUP AT THE TIME OF THE DEDICATION OF THE NEW BUILDING

"Every One That Thirsteth"

By GERTRUDE S. DE CLERCQ

IN the city of Managua, Nicaragua, there lives a simple-hearted, Christian man who has been a member of the Baptist church in that city for a number of years. Before his conversion he lived as did others in the city, in a small thatched house, with little regard for things moral and spiritual. Then Jesus Christ came into his life and transformed it from its sordidness and ugliness to a thing of beauty and usefulness. In the earthquake of a year ago Don Carlos' little house, with countless others, was shaken down, and today he is busily at work rebuilding a suitable abiding place for himself and family. At the time of the earthquake a member of our church in Managua was 75 feet underground digging a well on Don Carlos' property. Strange as it may seem, this was the only well in that part of the city that did not cave in. New families moved in about Don Carlos, and as there is a shortage of water in Nicaragua they desired wa-

ter from the well. The missionary knew that Don Carlos did not have an over-supply of this world's goods and thought the sale of the water an excellent way in which to add to the family income, and she asked him, "What do you charge for the water, Don Carlos?" This sincere Christian man replied, "I do not charge a thing for the water. These neighbors are unbelievers and as they come for water we have a chance to talk to them and bring them to Christ." "Everyone that thirsteth, come ye to the waters."

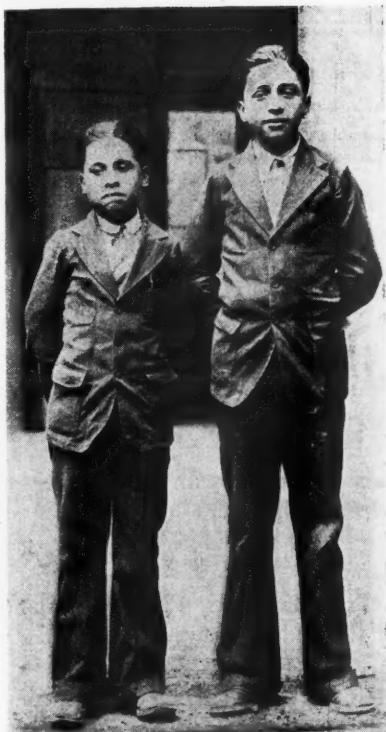
To Northern Baptists has been offered "a wide opportunity where America is narrow." Through the money which is being invested in the Republics of Nicaragua and El Salvador, for the salaries of nurses, teachers and ministers, and in school, hospital and church property, a beginning has been made to meet this opportunity. In the face of appalling needs and limited funds, the task

would seem almost impossible if the salvation of the people depended solely upon the small missionary force sent from the States by the two Home Mission societies. But when such men as Don Carlos are won for Christ and, regardless of themselves and their needs, take the message of the Living Water to their neighbors, in this lies the hope of Central America.

In the pastor of the First Baptist Church of Managua the Baptists have a strong, consecrated leader, loved and revered by the other pastors and by the people in the churches. Won to Christ through the ministry of the missionaries on the field, he met cruel and stubborn opposition from his family and friends, but he persisted in his plans for education and training. Part of his education was secured in our school in Managua and his theological training in the seminary at Saltillo, Mexico. He brought back with him from Mexico not only a training to be used by him in his chosen work, but a lovely young wife who is his constant help and inspiration. Although they have not had a suitable meeting-place, the church numbers about 400 members. Sunday services are now held in the assembly hall of the school building. There is a large Sunday school, with large classes for men, women, young people and children. On the Sunday



CHILDREN OF MISSIONARY JOHN G. TODD OF SAN SALVADOR



FOURTEEN-YEAR-OLD SAMUEL, WHO TEACHES A CLASS OF 13 BOYS HIS OWN AGE, WITH HIS BROTHER, TWO YEARS OLDER. BOTH PLAN TO BE PREACHERS

evening we were present there were more than 500 people gathered to witness an impressive baptismal service. Thirty-two were baptized, 13 of whom were men. The pastor is the leader not only in this growing work, but visits and preaches at four or five outstations. With the consecrated service of such men as Don Arturo Parajon, Nicaragua will be won for Jesus Christ.

As we listened to the Bible lesson, taught by one of our devoted Nicaraguan pastors to those gathered in the clinic at the Evelyn Briggs Cranska Memorial Hospital, Managua, and learned of the results from such meetings; as with our nurse, lovingly called by the people, "the Señorita who cures," we visited in some of the humble homes in Santa Ana, we realized that the healing of the bodies was ever accompanied by the story of the life-giving water, and that those who drank of it were sharing the message with their neighbors.

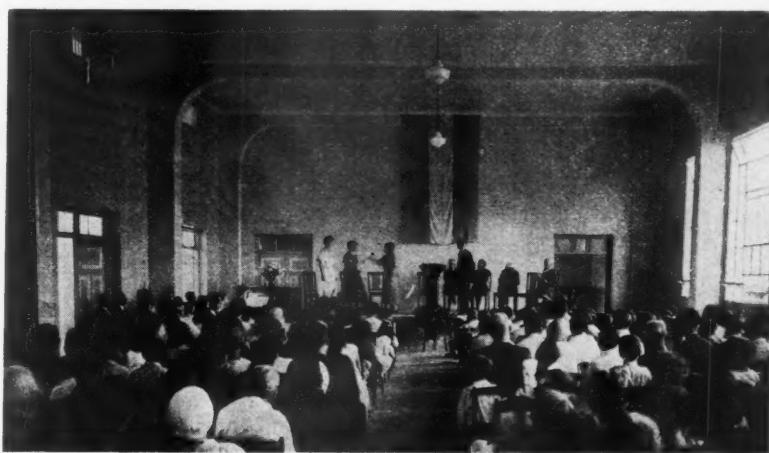
Even as Don Arturo received part of his education in Colegio Bautista in Managua, hundreds of other boys

and girls have had, through the years, the same opportunity, and as we visited our schools in Nicaragua and El Salvador we were strongly impressed with the important place these educational institutions have in the training of Christian young people who will teach and preach and serve in other ways, to the end that their people may be won for the Kingdom. The earthquake was no respecter of persons and our school buildings in Managua were so badly damaged that it has been necessary to plan for their reconstruction. The grade school has been conducted in the past few months in a building which is under construction. The American Baptist Home Mission Society has started the re-building of the boys' dormitories, an old building will be made over for the temporary use of the high school, and the Woman's American Baptist Home Mission Society hopes soon to begin the reconstruction of the girls' dormitories and missionaries' home. In spite of all difficulties the school is fine and flourishing as it trains intellectually and spiritually the young people who are the hope of their country.

In San Salvador and in Santa Ana, El Salvador, two splendid new school buildings, recently dedicated, stand as a witness of the love and gifts of many women in the United States who are concerned over the need of the young people in the republics to the south of us. They are buildings of which Baptists everywhere may be

justly proud. But buildings would mean nothing were it not for the young men and women who have been educated in the schools and are today using their Christian influence in the schoolroom, in church work, and in business and professional life. The buildings would have little significance were it not for the young people who are now receiving education within the walls—boys and girls who have made their decision to become ministers and teachers and who are bending every effort to secure the necessary training to make their work effective.

As we passed through the Sunday school of the First Baptist Church in Santa Ana, we discovered a lad of fourteen teaching a class of thirteen boys about his own age. We did not know what he was saying, as he spoke in Spanish, but we said to ourselves, "There is a minister in embryo." We were sure from the rapt attention of the boys that he was giving them something which gripped them. We went on our way and the missionary with us caught these words from the young teacher: "Don't you know what a vision is? Haven't you ever had one?" We rejoice that among these boys and girls in our schools and churches there are many who have a vision of the opportunity in their own countries and are looking forward to teaching and preaching until in the people of these republics there will be "a well of water springing up into everlasting life."



MRS. MOOR IS PRESENTING THE KEYS TO MISS EVALENA McCUTCHEON, DIRECTOR OF COLEGIO BAUTISTA, SAN SALVADOR, DURING THE DEDICATORY SERVICES



FROM THE WORLD FIELDS



AN EIGHT-DAY EVANGELISTIC CAMPAIGN was conducted in March by the young people of the First Japanese Baptist Church of Sacramento, with Dr. F. Carl Truex, pastor of the First Church of Stockton as preacher. The movement grew out of the Bible study led by Miss Virginia Swanson, the building campaign of Earle D. Sims (already chronicled in MISSIONS), and B. Y. P. U. meetings—sources through which a large number of young people had been converted and baptized by Pastor Hijikata. The revival meetings drew hundreds of high and junior high school students, with a different student presiding each evening. The inquiry room was filled and many professed faith in Christ. Over 200 Japanese high school students came into the inquiry room during the eight days, and many were baptized Easter Sunday. Work on the new church and Christian Center continues, and Mr. Sims has service in English Sunday mornings. Miss Swanson also continues her Bible study classes.

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THE MOULMEIN Leper Home is a branch of "The Mission to Lepers," whose main offices are in London. Rev. R. Halliday, missionary of the General Society, is superintendent of the Moulmein Home. He reports that at the beginning of the year there were 111 inmates and 55 were admitted during the year. It is of interest to note the following, an extract from the constitution of the Mission: "The object of the Society shall be to provide for the spiritual instruction and temporal relief of lepers, and the children of lepers in India, and such other countries to which its operation has been or may be extended from time to time, and in so far as lies in its power to assist in bringing about the extinction of leprosy."



TABLEAU FROM PAGEANT HELD AT
IMMANUEL CHURCH, RANGOON

THE ACCOMPANYING photograph illustrates one of the scenes from the pageant on the development of religious instruction staged by Immanuel Baptist Church of Rangoon. The people appreciated this presentation immensely, as they are very fond and apt at drama and pageantry. The various make-up for the scenes were studied out and prepared by the groups enacting them. A thorough knowledge of the east plus originality of idea were manifest throughout the production. With the aid of an "invisible" choir, the presentation proved thoroughly helpful and worthwhile. The scene depicts young Timothy being instructed by grandmother Lois and mother Eunice, and the parts taken as follows. The grandmother Lois by Mrs. Annie Pascal (who happens to be Nigel's grandmother). The Mother Eunice by Mrs. Hope Mackenzie (who is Nigel's mother); Timothy by Nigel Mackenzie.

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THE BUDDHIST PRINCIPAL of one of the large government high schools in Suifu, West China, recently remarked that to continue to compete with Christianity Buddhism must add this

Christian truth: "Return good for evil." Rev. C. F. Wood writes that the opposition encountered when he last returned has slowly changed. "We have met opposition with love and kindness, not once seeking redress. An increasing number of government higher school students attend church each Sunday. The kiddies call to me with cheer as I pass them on the street now."

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THE NATIONAL Christian Council of China has secured the services of the Rev. H. W. Hubbard to help in the fight against illiteracy, in connection with the Five-Year Movement. It is hoped, through the special efforts put forward at this time, that within a few years the Christian Church in China will be a Bible reading one.

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FIFTY THOUSAND converts have been baptized in the Telugu Mission (South India), in the last ten years. This past year the greatest number of caste baptisms ever recorded has been reported. They range from Brahmins to criminal Yerukala, and there is every reason to think that in the next few years there will be thousands added to the church.

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TOKYO CHURCHES are greatly enjoying the new Japanese Hymnal, first published at the end of the year and distributed just in time for Christmas. The new Hymnal is the result of many months, even years, of cooperative effort between missionaries and Japanese workers of all the leading denominations. The result of this cooperation is entirely worthy of all the thought put into it. For many years to come Christians and others will be singing from this book in all Christian circles. It contains many of the fine old hymns.



Department of Missionary Education

An Educational School of Missions

The First Baptist Church in Owatonna, Minn., has been conducting a popular School of Missions. The plan which has been used successfully several years is to meet weekly for supper at six o'clock. The cost is very small, so that the whole family can attend and stay on until eight. This allows the children to get home early, the young people to study, and the adults to keep other appointments. The school is conducted this way for five or six weeks.

India Looks to Her Future by Buck was the basis for study this year. Interesting and colorful topics were taken from this book. For instance, the first evening was devoted to "Rheumatism in Mother India's Joints." At seven o'clock the children and young people dramatized this subject. Mother India, sick and ailing, was there, and also the different religions, castes, and any conditions that would make Mother India sick were represented. Then a Christian nurse diagnosed the case and healed Mother India by giving her large doses of the Christian religion. This little dramatization took fifteen minutes. Then four classes, two adults, one children, and one young people, met for half an hour and the session was closed with hymns, prayer, the secretary's report, and announcements for the next week.

The subjects studied were, "Shaking the Indian Tree"; "The Book of Exodus in India"; "Bread and Roses"; "The Sailing Out Into the Unexplored"; and "His Entering Presence." The meetings were opened with dramatizations which attracted the young people and children. An important part was taken by the boys and girls. The following account of original work done by them may be of interest to other churches. The first evening the chil-

dren came early and adults assisted them to divide into groups and dress. There must be several Hindu women dressed in the bright *sari* (cloth wrapped about the body and end thrown over head); boys to represent the four main castes of Hinduism—priest, soldier, artisan, peasant, besides some rich princes and poor outcaste beggars; also, Buddhist priests with begging bowls and veiled Mohammedan women. Children were asked to remember how they were dressed, so as to be able to do so quickly the next time, and to leave all the paraphernalia, which the children had brought, at the church. The latter included bright colored cloth, old curtains, drapes, and light weight blankets. Mounted pictures of Hindu life had been secured from the public library which gave suggestions for costumes.

The opening program showed Mother India with rheumatism in her joints. A decrepit old woman swathed in black and groaning about her misery, is led in by a nurse. The person portraying Mother India was one of the teachers and had sufficient knowledge of Hindu history to talk with ease. The nurse asked about

ailments and age, and carried medicine bottles labeled Harmony of Races, Dominion Status, Independence, Christianity. These were to be offered at certain times.

Mother India complains about her great age, old when her neighbor, Abraham, was a boy. She had many beautiful brown-skinned daughters. (Enter Hindu women). But white-skinned invaders came from the north and married her daughters and troubles never ceased. They brought new religion and caste. (Enter castes and princes and beggars.) When Isaiah and Jeremiah lived in Jerusalem, came other trouble, a new religion, Buddhism. (Enter Buddhist priests.) Centuries later her rheumatism became much worse on account of the entrance of Mohammedans with their worship of one God and their meat-eating habits. (Enter these latter.) Medicines are offered, but Mother India declares there is no possibility of peace between her children. Her native sons do not want Dominion Status, and the Moslems do not want Independence. She takes Christianity and declares that it cures.

In arranging for the Market Scene, merchants were placed cross-legged on tables, with wares before them; a big doll on a stand answered for an idol; a solemn youth, clothed in black and sitting cross-legged on a chair, was a Buddha, and



MARKET SCENE FROM THE SCHOOL OF MISSIONS, FIRST BAPTIST CHURCH, OWATONNA, MINN.



SCHOOL OF MISSIONS, OWATONNA, MINN. PASTOR MILES O. WOLFE AT THE EXTREME LEFT, SECOND ROW FROM BACK

a tall lad with upraised arm and standing on a chair was the *muezzin* calling the Moslems to prayer. The instruction to the children not already posed was: "We are all going to market. All you have to do is to be natural. Talk all you like; go to the stands and bargain for wares; greet each other as you would here on the street; be sure to bow down when you meet the princes and give money to the beggars and the priests. All the Hindus must give an offering to the idol and rub the idol's face and then your own face. The Mohammedans bow down low when the *muezzin* calls 'Come to prayer!' Don't all of you do the same thing at the same time. Everybody listen when the Christian missionary says 'Friends, listen! I have good news for you.'"

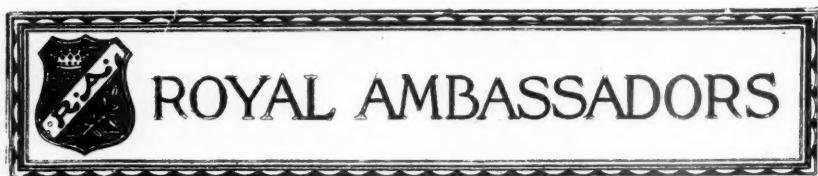
The addition of a drum and some horns turned the market into a wedding. While some of the teachers represented parents bargaining for a bridegroom the children were told: "We are going to take our little white-robed bride to the bridegroom's home. This is her engagement, and there will be a big feast. Then we'll bring her home again to stay with her parents till time for the wedding. If the bridegroom should die before the wedding she would be called a widow. We are going to have a messenger come just as soon as we bring the bride home, saying that the bridegroom had been killed. When the mother begins to cry and say, 'Oh, my poor child is a widow!', then all of you wail as loud as you

like and the Hindu women will take off all the bride's jewels and her white dress and put on a black dress. Then we'll leave her alone."

Important Announcement Concerning National Missionary Reading Contests

Please keep for reference during 1932-33, last year's National Missionary Reading Contest list, also the one for the preceding year, containing supplementary books.

The books listed will continue to count in the Contest, but for purposes of economy will not be re-listed in the new Reading Contest folder for 1932-33. We ask your co-operation in this matter during a year when it is necessary to retrench. We hope that in 1933 we may be able to bring all the lists together into one folder.



"What Is a Boy's Worth?"

Material for an effective dramatization, taking the form of an auction, can be found in *Bettering Boyhood*, by Frank Cheley. The auctioneer receives bids from War, Pleasure, Crime, Business, Education, Home Life, Professions, Idealism, and Service. The Church finally makes the highest bid and secures the boy. The Men's Brotherhood can make effective use of this sketch as a prelude to a sermon by the pastor on Father and Son Sunday, May 11 or 18, as planned by the Laymen.

Oregon Holds Rallies to Plan for a Camp

Under the leadership of Rev. Thomas H. Hagen, Director of Religious Education for Oregon, and Rev. Floyd L. Carr, Field Secretary, a series of rallies for boys was scheduled in March. Plans are being laid to add a Boys' Camp to the Assembly program at Camp Sherman, Oregon, (near Bend). The dates will be July 25 to Aug. 5. The camp will be under the direction of Rev. F. R. Daeh-

ler, at Baker, Oregon. Rallies were held at the First Church, Bend; the Hinson Memorial Church, Portland; Calvary Church, Baker, (a Father and Son Banquet); the First Church, Pendleton; and the First Church, Cornwallis. This is the first boys' camp to be planned by a Director of Religious Education on the Pacific Coast.

A Significant Gift

Last summer, during a wind-storm, the tent in use for several years for the Carpentry work at the Ocean Park Boys' Camp was torn to pieces. The board of directors was facing the problem of replacing the tent. The Treasurer, Philip R. Webb, wrote the Dean offering to erect with the cooperation of his sisters, a Manual Training building, at a cost of not more than \$500, to be known as the Lindley M. Webb Memorial Building. Judge Webb had been a warm friend of the camp from its beginning, drawing the papers in connection with its incorporation under the laws of the State of Maine, and contributing generously to its funds. Rev. Ernest L. Loomis, teacher of wood-

working, will supervise the erection of the building. A simple dedication service will be held at the vespers hour, Sunday, July 10.

Bonser Wins in the Enrolment Contest

Richard C. Bonser, of Biddeford, Maine, won first place in the enrolment contest for the 1932 Camp at Ocean Park. It took some speedy headwork and footwork to win this contest, and the managing editor can picture our Paul Revere-ish young Richard jumping on his horse and speeding from house to house, and then to the postoffice. Richard first attended camp in the second period of 1931, and was the youngest boy there. He is fond of fishing, enjoys athletics, and his hobby is collecting stamps, (about 4,000 in two years) and still going strong. Why not start a Royal Ambassador Stamp Club with Richard as our first president? All in favor say "Aye." Who will volunteer for the secretary's job? If you wish to join the club send in your name. Richard's great-grandparents came from England in 1830.

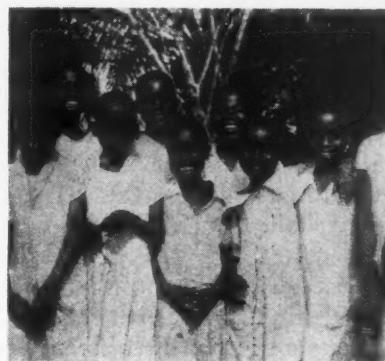
—From *Camp Bulletin* for January.

Bruce Chapter Wins First-Half Championship

Tuesday evening, March 1, the Bruce Chapter of Dorchester Temple clinched the first half title of the Dorchester "Y" Comrade Basketball League, by defeating the Brownies of the Second Congregational Church, 48 to 30.

The Bruce Chapter is undefeated in a league game this year, winning all seven games in the first half. This is the first time since the League was organized three years ago that any team has gone through a first half undefeated. The second half series has already started, and an interesting season is assured for all the teams. At the close of the season, the winner of the first half will play the winner of the second half for the championship of the league. A handsome silver cup is to be presented to the winner. (George S. Winsor, one of the Athletic Directors for the Ocean Park R. A. Camp, is leader of the Bruce Chapter.) The Field Secretary addressed this Chapter at a public service at Dorchester Temple on Sunday evening, April 17th.—From the "Dorchester Beacon."

greatest should be to Christ and the type of life He expects His followers to live in the world today; another is loyalty as Christians to our church and every phase of its activities; devotion to the work of our denomination through our prayers, our service, and our gifts; faithfulness to our missionaries, and allegiance to our



HAPPY BAPTIST GIRLS IN BELGIAN CONGO

country especially using our citizenship to stand for the right and against the wrong always. These are only a few of Guild loyalties. Others will suggest themselves to you. The theme will be carried out through our study programs and all of our projects. Our special hymn will be one that is familiar and greatly loved—"I would be true for there are those who trust me." We shall use "The Guild Girl's Spirit," (published by the Department of Missionary Education, five cents), as an aim for personal attainment, thereby ensuring group constancy to the larger interests of the church, the denomination and the world.

Study books! You will get a real thrill with your study programs this year. The Foreign theme is China and the Home theme the American Indian. Junior Chapters will study *The Young Revolutionist* and *Three Arrows*; Teen Age Chapters *As It Looks to Young China* and *Indian Americans*. Programs will be prepared for both of these groups as usual. Senior Chapters may elect their books from the Adult list. We suggest *Lady Fourth Daughter of China* or *China Her Own Interpreter* for the Foreign; and *Facing the Fu-*

WORLD WIDE GUILD

Mountains

"I saw the mountains stand
Silent, wonderful and grand,
Looking across the land
When the golden light was falling
On distant dome and spire;
And I heard a low voice calling,
'Come up higher, come up higher,'
From the lowlands and the mire,
From the mists of earth's desire,
From the vain pursuit of self,
From the attitude of self;
Come up higher, come up higher."

—James S. Clark.

Guild girls face two New Years every twelve months—January 1st when new resolves center largely upon self, and May 1st when we

launch out upon a new denominational year. Apropos of the latter let us resolve to "Come up higher" this year especially in our loyalty to our Master and to the interests of His kingdom. Why should we not stand as impregnable in our fidelity to our Creator as do the mountains which rise in majesty luring us to come up higher.

Guild Loyalties! This is to be our general theme for this year. Isn't it a challenge to our best? "Guild Ties" was very popular last year, but we think this theme will appeal just as strongly and that it will lend itself to infinite variety of expression. What should be some of our outstanding loyalties? The first and

ture in Indian Missions for the Home, or a book being prepared by our own Department on outstanding Indian Christian leaders. As it is not yet written the title cannot be given but it will appear on Guild Goals and in June Missions. For the Seniors a list of reference material on both subjects will be provided.

Guild Goals! The new one will be ready when you read this message. Send for one copy to a Chapter, as it will give all plans for next year.

Guild Day at San Francisco! The great day is Monday, July 11th; the place the Swedish Baptist Church, 17th St. near Valencia; the Chairman of Hospitality is Mrs. C. M. Amos, 4354 18th St.; the Chairman for the Banquet registrations is Miss Christine Olsen, 19 Florentine St. Both of these are in San Francisco. The General Chairman of local arrangements is our nice State Secretary for Northern California, Mrs. Helen Ghiselin, 19 Florentine St., San Francisco.

The exhibits will include posters, year books, programs and invitations. Important! No White Cross exhibits. For the past two years we have had to eliminate White Cross Exhibits because of the cost of sending and the damage done them. Posters are classified in three groups—general, reading contest and publicity. These are to be sent to Mrs.

Helen Ghiselin, Swedish Baptist Church, 17th St. near Valencia. Do not send them earlier than July 1st from the Eastern States, and not before July 5th from the Middle West and West. Be sure to send return postage and a legibly written return address. All exhibit material is sent and returned at your own risk as usual. Great care will be taken in returning, but distances are great and occasionally something slips.

Now for the sad part! Your Alma Mater will not be with you this year. After several earnest conferences, Dr. Padelford and Dr. Hill agreed that it would be impossible to send any of the Board of Education Secretaries because of the financial condition of the treasury. The one exception in the Department of Missionary Education is Mr. Floyd Carr, who is fortunate in having a pass and who will represent all of us. All the Boards are obliged to cut their list of secretarial and missionary representatives to the lowest possible number. It is too bad that California is the victim of this worst business year, but I shall do everything in my power at long range to plan the Guild Day Conference and Banquet just as if I were to be there. I need not assure you of my loyalty and devotion and I shall work harder to help since I cannot be with you in person. My wonderful secretaries on the Coast will

rise to this emergency, and June Missions will tell you who will have charge of the special sessions. Remember Mrs. Ghiselin is general chairman of local arrangements, and won't you of the West go in large numbers to make up for us Easterners who cannot go? After all, the great appeal is the cause rather than personalities.

*Faithfully yours,
Alma J. Noble*

In the Nation's Capital

About 150 attended the annual spring banquet of the Columbian Girls held March 8 at the National Baptist Memorial Church. Our own Miss Alma Noble was the guest speaker and we considered it a happy privilege and honor to have her with us. The bicentennial idea was carried out in the decorations and also in the costumes of many of those present. Several peppy Guild songs were sung and a delightful solo was given by Mrs. Dorothy Scates. Our president, Edith Harlan, presided and introduced Mrs. Rice, president of the Women's Missionary Society of the entertaining church, who extended a hearty welcome. Miss Doris Casey, district secretary, gave us an inspiring word and also presented Miss Noble, who told of the large part Guild girls had played in the denominational life. Each girl felt a challenge to uphold and strengthen the Guild girls' standard by making the most of her life and consecrating it anew to God. Prayer and the singing of "taps" closed a most pleasant and inspiring evening.

Winners of Iowa's Candlestick

There is a live Guild in Calvary Church, Cedar Falls, and they won the State Candlestick last year. In the accompanying picture, the girl in the front row, third from the left, is proudly holding the award. They also had a very happy dinner party at the home of their Guild sponsor in December with 25 members present. A Christmas tree, gifts, annual busi-



W. W. G., CALVARY CHURCH, CEDAR FALLS, IOWA

May, 1932

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ness meeting, devotionals and Christmas carols all combined to make the occasion memorable.

Madison, South Dakota

The Senior W. W. G. of the First Baptist Church recently presented the play, "Soup, Sand, and Sagebrush," to an enthusiastic audience. The funds thus realized were applied on our Guild Ties gift. Our Guild is composed of enthusiastic young mothers and older girls who work and find it hard to go to the Mission Circle in the afternoon. On December 6 the three Guilds cooperated in presenting the pageant, "Follow the Gleam," for the Vesper Service. Two members from the Hattie Petheram Guild led in the candle-lighting and initiatory service. Several new members have joined this year.

Coeur d'Alene, Idaho

The Ladies' Missionary Society of the First Baptist Church was hostess to 40 members and sponsors of the World Wide Guild at a dinner held at the church, November 6. Tables were decorated with blue and white streamers and lighted candles. After dinner a very interesting program of music and readings was given. A very interesting feature was a book review of Isabelle Crawford's *Kiowa*. Because many of us had met Miss Crawford made the book more interesting to us.

Mexican Christian Center, Fresno, California

Who wouldn't be delighted if she had 20 bright, eager young girls ready for any suggestion, whether it be for pleasure or for service! Our W. W. G. girls are truly worth while girls. They have sent white cross packages to three different places this fall, are working hard to build up our B. Y. P. U., and have a Cheer Group, which means that they go into homes of illness or poverty, taking cheer by song, prayer, and reading the Bible. They have very little money to give but are willing to work and this week are giving a Mexican dinner with the help of one of their

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GUILD GIRLS IN NELLORE, SOUTH INDIA

mothers in order to make some money for missions. There are other girls who have never been to church, who are interested and want to join our Guild. After they attend three times and are willing to take the pledge we will be delighted to have them join and hope to guide their lives and help mould them into true Christian lives.

Cuba to the Fore

Cristo, Oriente, Cuba

My dear Miss Noble: I think our girls this year are more interested and more active than ever before. In September we reorganized for the coming school year, and the girls have been enthusiastic ever since. We are trying especially to reach more town girls. Two meetings are held each month, one a program meeting, the other for sewing or something special. We are following the idea of Guild Ties for the programs, and last Sunday we had a splendid meeting on the "Lazos que nos unen en Amor." For the Vesper Service, December 7, the pastor, Señor Montel, gave us an inspiring consecration talk. We have had one little "fiesta," and plan for another before the end of school.

For white cross work the girls made dresses and rompers for poor children here in town. In spite of the fact that some of our members have

no money at all for their own, so far this year we have given for the following purposes: Material for dresses and rompers, \$2.00; books for reading contest, \$1.05; Cuban home mission society, \$1.50; special Guild gift, \$5.00; a total of \$9.55.

Last week we had an initiation service for four new members. It was held out-of-doors in the "patio," and with only the light of the candles it was very effective. The idea of W. W. G. is spreading here in Cuba. Miss Allport has undoubtedly written you of the society she organized in the First Church of Santiago. I have been helping in the Sunday school work of the church in Sueno, Santiago, and they have a large group of girls who do all sorts of missionary work. At a meeting lately I talked to them about the W. W. G. and they, quite enthused, elected officers and decided to write you that they would like to become a Chapter. I am enclosing a letter from the secretary to you. Wishing you great success in your great work. —Kathleen A. Rounds.

Reunion of Syracuse Guilders

The Senior Guild of the First Church, Syracuse, N. Y., had a very novel and interesting Rally this winter. It did seem quite unique to enter the banquet hall of the church on the

28th of December and see it decked with rainbow colors. Back of the speakers' table was a huge rainbow, the ceiling was covered with a spider-web of rainbow paper cut in narrow strips, the center of the table was a bower of flowers in the rainbow colors, and the program books carried a rainbow corner. We took for our toasts the colors of the rainbow as follows: Red, "Warmth of Friendship;" Orange, "Eagerness to Serve;" Yellow, "Sunshine in our Lives;" Green, "Youth;" Blue, "Loyalty;" and Violet, "Royalty." The thrill of the Rally was the fact that it was a Guild Reunion. Invitations were sent to all former members of our Guild since its organization twelve years ago. It was a joy to have these girls back with us. Girls from the other churches in our city who were or are now Guild girls were also invited and about 125 came and ate and sang together. We had a fine time.

Guild Girls in India

Nellore, South India

Dear Miss Noble: I am glad to send you a picture of our newly organized W. W. G. This Chapter is in connection with the Second Telugu Baptist Church, Nellore, South India. It is composed of high school and two college girls. The work is mostly in English and they are very fine girls. One comes from a Hindu home, the others come from Christian homes. Two are to be baptized soon. The names of our officers are as follows: President, J. Annamma; vice-president, P. Jamnia; secretary, K. Andelakshimi; treasurer, P. Keziah; advisor, Mrs. L. C. Smith.

Yours in His service

Marie F. Smith.

From Far-Away Africa

Kimpese, Africa

Dear Miss Noble: I am enclosing a couple of snaps of my last year's group of girls at Sona Bata. Haven't taken any pictures yet of my girls here at Kimpese. I have been helping out here at our Kimpese school this year and have some very interesting times, women's classes in

the mornings, and the 85 children with eight practice teachers every afternoon, two to five. We have a very enthusiastic group of Scouts, girls and boys. Mrs. Moon started the group and I am taking them on. The native men and women are the leaders for each group and are now beginning to take over the responsibility of preparing the weekly programs. It was fine to hear that you had such a wonderful Guild year.—*Etelka M. Schaffer.*

A New Guild in Santiago

My dear Miss Noble:

This letter is to inform you that in the Baptist Church in Sueno, Santiago, there is a group of girls who are laboring in the Master's work. On February 21 we held a meeting with Senorita Rounds and decided to become a member of the W. W. G. Society. To us it is most gratifying to communicate this to you. Sincerely yours,—*Lilia Sabas, secretary.*



Hail! New Year

"The king is dead. Long live the king." This declaration has been made for hundreds of years in the courts of Europe upon the death of the sovereign. As we say good-bye to the year just past, I fancy most of us will turn with joy to the new year, hoping and praying that it may bring blessings that we have set our hearts on. There have been some things in our C. W. C. life that we hope never to repeat, but let us forget them as fast as we can and look to the future. But in spite of those annoyances, we have much to make us grateful for the year. Look at the letters in this issue from C. W. C. leaders and children and see what wonderful things are being done by these boys and girls and try to imagine what this missionary training will mean to our national and international ideals in the future. It is too early to report actual figures, but to some of us they are not the most convincing of evidences of the value of our work. We are ready, nevertheless, to ring in the new year with enthusiasm.

Of course we first think of what our theme for the year will be, and what prospect of getting study books early. The themes are North American Indians and China. It looks at this writing as if we would have both Junior books in June and both Pri-

mary books in July. Doesn't that seem the best news possible? The Helps also will be ready for summer teaching and preparation. These are listed elsewhere in this Department. The Special Interest Missionaries will be announced and in all probability the Home Missionaries will be at the Northern Baptist Convention, and I hope that all leaders will talk with them and if possible take their pictures just because it will seem more personal to the children.

The plans for our National Conference Day are progressing and next month we shall be able to give quite definite plans. The Conference is to be July 11th at the Swedish Baptist Church, 17th near Valencia Sts.; reservations for free entertainment for two nights (July 10-11), should be sent to Mrs. C. M. Amos, 4354 18th St., San Francisco; reservations for banquet tickets to Miss Christine Olsen, 19 Florentine St., San Francisco. The chairman of local arrangements for the C. W. C. is Mrs. George L. Boroughs, 4951 Proctor Ave., Oakland.

Exhibits should be sent addressed to Mrs. G. L. Boroughs, Swedish Baptist Church (address above), so that they will arrive there by July 7th. Allow ample time for the long journey from the East. Educational handwork such as notebooks, posters, panels,

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etc.; organization handwork such as publicity posters, special interests, C. W. C. Day, menus, invitations, etc., and white cross work, are the three types of exhibits we give prizes for. Crusaders, Heralds and Jewels are asked to send exhibits and each will be judged in its own group. If the exhibits are to be returned an addressed label and sufficient stamps to cover postage must be attached to the exhibits, and it is understood that you send them at your own risk. The greatest care will be taken to pack them carefully when returning, but even so we cannot guarantee their safety.

It is very hard for me to say that after very seriously considering all sides of the question, Dr. Padelford and Dr. Hill agree that the depleted budget does not allow us to attend the Convention this year. Fortunately, Mr. Floyd L. Carr has a pass on the railroads which makes it possible for him to represent our entire Department and he will be glad to do what he can for all of us. Our efficient Pacific Coast secretaries and leaders will come to our aid and carry through the Conference Day and Banquet and the C. W. C. responsibilities with professional skill and missionary consecration. It is a matter of deep regret to all of us that this serious financial situation should

come when the Convention is to be on the Pacific Coast. However, we all shall do our utmost to push forward the interests of the whole Kingdom, and of our own part of it in particular, and be glad that we have enough experienced leaders to carry us through to a triumphant finish.

Mary L. Noble.

All Kinds of Interest

WINTHROP STREET CHURCH,
TAUNTON, MASS.

We have 35 enrolled in our C. W. C. Company, and an average attendance of 30. The children are divided into groups of three and the offerings credited to the group. We keep a record of those who give but not the individual amounts. We have a Reading Contest Roll and gold stars are put on for ten-point books and red stars for five-point books. Starting the middle of April I am going to divide the group and have a red and blue contest. Then ten-point books will be gold stars on both sides and the five-point books will have red stars on one side and blue on the other. That will, I think, encourage them to read some of the books and incidentally swell the reading points for our church.

We had a very pretty installation service. We used the candle-lighting service slightly altered to suit our needs, with our book secretary having the letter T. We have girls for all our officers except the book secretary. The children elected their officers without any hints or suggestions from the leader. Two of our officers were Portuguese. We certainly have a wonderful group of children and it is a pleasure to work with them.

Twenty-eight of our Crusaders went to the C. W. C. Rally at New Bedford last April. This year I think they will meet in Taunton on C. W. C. Day. When I get to talking or writing about the Crusaders I don't know when to stop. I certainly do enjoy the work even though I have to let other things go to attend to it.

WASHINGTON STREET CHURCH,
LYNN, MASS.

All the Crusaders are reading the C. W. C. part in MISSIONS each month. A year ago we organized our C. W. C. in connection with our Junior Church. We have our missionary program once a month and of course each Sunday carry some thought of missions. We used the candle-lighting installation service, which is splendid. Our children give in the duplex envelopes and we are at present asking our church treasurer to send \$10. as our C. W. C. gift. Our Juniors and Crusaders trimmed a tree in November and sent their second box to Miss Olds on the Crow Indian reservation. They trimmed and carried out twelve trees at Christmas time to the shut-ins. recently we have made posters of different countries, also done White Cross work. We had a C. W. C. Day Rally here April 23rd.

PARKSIDE CHURCH, CAMDEN, N. J.

Our Crusaders sent a Christmas package to Tennessee, Sunday school papers to be used in settlement work in New York City, a magazine subscription to a child in Dr. Marguerite Everham's Hospital in Swatow, China, and 36 scrapbooks containing Bible pictures, also a package of col-



C. W. C., WASHINGTON STREET BAPTIST CHURCH, LYNN, MASS.

MISSIONS

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ored religious pictures, to our missionary, Raymond Baker in Loimwe, Burma. At a Sunday morning service our Crusaders held a service in which these scrapbooks were dedicated by our pastor, Rev. C. W. Dannenhauer. Our boys and girls greatly enjoyed making these books, and are much interested in missions.



C. W. C., CAMDEN, N. J.

Increasing Interest

This letter from Mrs. Kuykendall, El Centro, California, shows how much pleasure and profit children will get from an actual experience. I wish it were possible for every group to visit a farm, or a group of migrant workers, or a mission, during the time they are studying about these particular groups.

Dear Miss Noble:

I am counsellor of a group of Crusaders, twelve girls and four boys. We meet twice a month at the church. We are studying the book *Out in the Country*. The youngsters seem to enjoy the course very much. We would like to have some suggestions as to white cross work. We try to have variety in our program. For the chapter on "Animals on the Farm" we went on an excursion to the farm and studied different animals. On Rural Schools, we visited a rural school. On Rural Health, we had a Domestic Science teacher to speak.

The Company is a year and four months old. We sent one delegate to the Pacific Palisades House Party last summer. We are planning our annual breakfast on the Sand Dunes at this time. We invite our Mexican friends. I wish you could be our guest at the spring breakfast. We also have the Heralds and Jewels in our church and they meet at the same hour. I am president of the Senior W. W. G. We sent a delegation of six girls to Summer Camp last summer and the summer before. We are studying *God and the Census*. The Junior W. W. G. girls are studying *Adventures of Mr. Friend*.

I wish you could visit our organizations some time.—*Mattie Kuykendall*.

Boys and Girls Column

Baldwinsville, N. Y.

Dear Miss Noble:

I belong to the Baldwinsville Crusade Company and I am ten years old. We have about 30 members. We didn't get started until the last part of October. Everyone was so interested in the "Magic Missionary Mobeel" stories that we could hardly wait until the next meeting to find out where we were going to visit next. We had to close our meetings during January and February on account of the measles. We expect to start again the first Monday in March. I hope you like my song very much and I hope I will win the prize. Your friend—*Dorothy Lou Flanders*.

Study Books and Helps, 1932-1933

THE AMERICAN INDIANS
(Study Books are*)

FOR JUNIORS

**Many Moons Ago and Now* by Katherine Gladfelter. Contains stories, lesson plans and suggestions for activities. Cloth, \$1.00; paper, 75 cents.

FOR PRIMARY CHILDREN

**Children of the Great Spirit* by Florence C. Means, author of *Black Tents*, etc., and Frances Somers Riggs, specialist in primary work. Contains stories, lesson plans, and suggestions for worship and activities. Cloth, \$1.00 paper, 75 cents.

Indian Playmates of Navajo Land by Ethel M. Baader. An excellent course on one of the most important Indian tribes. Cloth, 75 cents.

SUPPLEMENTARY MATERIAL

Teaching Pictures on the American Indian eight pictures 11 x 14. 50 cents.

Indians of the Southwest Picture Sheet. 25 cents.

American Indian Picture Sheet. 25 cents.

North American Picture Map to be colored by the children. 50 cents.

American Indian Insert Sheet for same. 10 cents.

CHINA

FOR JUNIORS

Ling Yang: A Story of a Boy and Girl in New China by Ethel Thompson, formerly a missionary in China. A reading book showing the life of Chinese boys and girls of the new day. Cloth, \$1.00; paper, 50 cents.

**New Joy* by Carolyn Sewall, missionary in China and Charlotte Chambers Jones, specialist in elementary education. Contains stories, teaching plans and suggestions for handwork and dramatizations. Boards, \$1.00; paper, 75 cents.

Fragrance and the Others by Mary Entwistle. One of the popular Round the World course based on an experiment with a group of children. Published in 1924. Still very useful. Paper, 50 cents.

FOR PRIMARY CHILDREN

Chinese Children of Woodcutters' Lane by Priscilla Holton, formerly a missionary in China. A reading book for boys and girls. Attractively illustrated. Cloth, 85 cents.

**Off to China* by Helen Furman Sweet, missionary in China, and Mabel Garrett Wagner. Stories, lessons and activities. Cloth, \$1.00; paper, 75 cents.

Book of a Chinese Baby by Mary Entwistle. An attractive little book of stories. Imported from England. Paper, 40 cents.

Fragrance and the Others by Mary Entwistle. One of the popular Round the World Story Book Series. Imported from England. Boards, 60 cents.

Chinese Picture Stories. Six large pictures with a story to tell about each. 50 cents.

FOR BEGINNERS

Ah Fu: A Chinese River Boy by E. Mildred Neville and Elsie Anna Wood. One of the popular Nursery Series. Boards, 50 cents.

Wen Bao's Birthday Game. A combined story and picture. 20 cents.

SUPPLEMENTAL MATERIAL

Picture Map of China 30 x 50 inches, to be colored by the children. A new addition to this very popular series. 50 cents.

Chinese Snapshots Picture Sheet twelve pages of interesting pictures. 25 cents.

Chinese Home Cut-Out. 25 cents.

Teaching Pictures on China a new set of eight pictures about 11 x 14. 50 cents.

Life in China Post Cards (six in set). 30 cents.

Children of China Post Card Painting Book. 60 cents.

Chinese Paper Dolls two dolls with several costumes. 25 cents.

PLAYS

No Lantern for Wu Lee by Helen A. Murphy, (for children). 25 cents.

Around the Conference Table

Early Morning Prayer

Missionary year 1931-32 is history. Truly "Thou art crowning the year with Thy Goodness."

"Rich stores drop when Thou passest,

The very pastures of the downs overflow,

The hills wear girdles of joy,
The meadows are clothed with flocks,
The valleys covered with corn,
Shouting and singing for joy."

"Sing homage, all the earth to God." *Ps. 65:11, 66:1* (Moffatt).

"Thanks be unto God for his unspeakable gift." *2 Cor. 9:15*.

And "for the course of good men, which like a ray of dawn shines on and on to the full light of day." *Prov. 4:18* (Moffatt). May they continue to be "faithful unto death."

And now for the dawning new year: "The Lord thy God careth for it." *Deut. 11:12*. "Think on these things." Thinking runs into communion, communion into prayer.

Pray: "So teach us to number our days that we may apply our hearts unto wisdom." *Psalm 90:12*.

Exit 1931-32! Enter 1932-33!

Soon we shall know the definite financial response made by our churches to the needs of all our mission fields. Whatever the past year's record may be, we believe thanksgiving should be given to God for those faithful Baptist church members who have done their best, even to the point of real sacrifice, to keep our missionaries on their fields of labor. This has been a year of reckoning with oneself. To some, financial loss and disappointment have brought a spirit of self-commiseration, but to many Christians the year has brought a greater appreciation of eternal values and a deeper consecration to the cause of missions. Because this is true, many Baptists have not reduced their pledges to local church ex-

penses and to denominational missions, even though their incomes have been greatly reduced. This and other evidences of the spirit of sacrifice on the part of missionaries and church members are largely responsible for whatever degree of success we have had in our missionary work during the past year. Let us as a denomination give heartfelt thanks for their loyalty and devotion.

And what of the new year? Shall the spirit of Christlike consecration permeate every part of our denominational life in 1932-33? If so, mission fields will be kept open and missionaries will continue to tell the glad story of hope and salvation. The regular weekly payment of individual pledges made in the Every Member Canvass and the monthly payment of church quotas will insure the funds necessary for the maintenance of our world missionary work throughout the year. The first day of the new denominational year calls us to a renewed consecration of ourselves and all we possess.

Summer Plans for College Girls

May is here. Preparations are now in progress for next month's activities, climaxing the year's accomplishments. Please do not forget, when talking over summer plans, to urge these young people to attend a summer conference. Many can do this. A period of time spent in such inspirational surroundings may change their life plans very materially. Youth needs to meet the great Christian leaders; hear of great endeavors; see great visions; and feel the glow of real service. Let this be your particular piece of work for May and June, and may success attend your faithful efforts. Begin this work tomorrow.

A definite announcement regarding the Woman's Conference and Banquet, and other special activities of

the women to be held in connection with the Northern Baptist Convention will be made in the next issue of *Missions*. The Convention will meet in San Francisco July 12-17.

"Average Homes Versus Liquor"

"We do not look for the friendship of selfish interests in society or finance; but we look for and will hold the interest of the Average Home and the Average Mother. We will not lose the opposition of the average mother to our ideals of total abstinence; nor will we lose the average mother in our opposition to permitting this government to go into the liquor business and supply intoxicants in any quantity direct to the home."

"It is high time the American voter chose his political leadership from the Average American Home. The Average American Mother must also awaken to the realization that wet strength reduces the power of law enforcement; that every additional wet congressman gives the bootlegger moral support."

A "Missions" Contest

Several months ago the Woman's Missionary Society of the First Baptist Church, Sterling, Kansas, challenged the women's societies of the 27 churches in the Arkansas Valley Association to a contest on the magazine *Missions*. The contest was based on the questions printed in the Question Box in each issue. All the societies accepted the challenge.

At each regular meeting of the women's societies, when the roll was called, every member present reported the number of answers she had found within the current issue of *Missions*. A credit of 25 points was given for each person who found the correct answers to all eighteen questions. One point was given for each answered question, if less than the eighteen were completed. The answers reported were brought to the meeting in writing. Later in the afternoon's program the questions and answers were given and discussed briefly.

(Continued on page 319)

THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSON
Literature Bureau, 152 Madison Avenue, New York, N. Y.

An Installation Service

In the service used by the Woman's Society of Santa Ana, California, the incoming officers were seated on the platform in the order of office, with the chairmen of committees seated in a group nearby. The honorary president acted as installing officer. The service was in four parts: Installation of president—instruction of president, presentation of gavel to incoming president by retiring president, presentation of bouquets to both, remarks by the new president; Instruction and introduction of remaining officers; Introduction of standing committee chairmen with an outline of plans by each. The new year books were then distributed and the service closed with a prayer of consecration and a hymn.

A Novel Roll Call Suggestion

Miss Grace Daland, of the New York City Baptist Mission Society, has relayed the following roll-call plan: Assign to each member of the society the name of a missionary, asking her to look up facts concerning the missionary's life and work. The name of the missionary-partner should be placed beside the name of the member in the roll book. When the roll is called, the member responds to the missionary's name rather than to her own, giving at each meeting some interesting item concerning the work. If this plan is followed, the names should be changed each year.

Centenary Programs

Groups wishing to observe the 100th anniversary of the American Baptist Home Mission Society should write for copies of one or more of the special helps which have been prepared. These include "One Hundred Years of Pioneering," a dramatization in four scenes showing the beginning and the growth of home

missions; "The Bible Comes to the Frontier," a pageant depicting Indian and pioneer life and the coming of John Mason Peck as pioneer missionary to the West; a prayer service with suggestions for the leader, special prayer topics and hymns.

Sample copies will be sent free of charge. Order from American Baptist Home Mission Society, 23 East 26th Street, New York City.

Introducing "Missions"

At a recent meeting in the First Church of Homestead, Pennsylvania, MISSIONS was effectively presented by means of the following play:

"MISSIONS" SPEAKS

(Have the stage simply arranged as a sitting room, with reclining chair or couch. Mrs. Davis is shown preparing for her afternoon nap. She hears a rap, is annoyed, but goes to the door and admits Mrs. Smith, who has come to get her subscription to MISSIONS.)

Mrs. D.: Oh, Mrs. Smith, come in.

Mrs. S.: Thank you, Mrs. D. How are you?

Mrs. D.: Won't you sit down?

Mrs. S.: Well, I really didn't come to make a visit, but about a matter in which I am especially interested and in which I am hoping to interest you. It is this—our MISSIONS Club. According to the list of names I have here, you are not a subscriber to MISSIONS, the magazine that is published by our denomination, and which gives reports and interesting facts concerning our work both in the home land and foreign fields. The time has come for us to renew our subscriptions as a club, and I feel certain that you will want to invest a dollar in this way.

Mrs. D.: No, Mrs. S. I really am not the least bit interested. My time is entirely occupied now and I couldn't find even a few minutes to read your magazine even if I did

take it. Furthermore, I am not even a member of your Missionary Society.

Mrs. S.: I know that you are not a member, but surely that does not mean that you are not interested in missions.

Mrs. D.: I tell you, Mrs. S., I simply can't do it. There are other things equally as important in my estimation. Let the missionary ladies look after such things. I'm busy enough.

Mrs. S.: I really cannot believe that one who is a sincere Christian, a devoted worker in the church, and a teacher in the Sunday school should be entirely unconcerned about this matter. But I don't intend to be inconsistent. It is something you must decide for yourself. However, I thoroughly believe, Mrs. D., that the command, "Go ye——" is as imperative today as ever.

Mrs. D.: I positively cannot take any more time now to discuss the matter. I have a very important meeting at 3:00 o'clock this afternoon and must get a little rest or I'll not be able to attend.

Mrs. S.: Well, I'm sorry that I happened in at such an inopportune time but hope that you have not been altogether deprived of your rest. I'll see you again, Mrs. D. Good-bye. (Exit.)

Mrs. D.: (Throwing self down on couch.) Now, I'll try to forget everything for a few minutes. There certainly isn't much time left, and I'm simply worn out. (Settles for sleep with deep sighs. During sleep, which is disturbed and restless, several visitors appear, each garbed in the costume of the land she represents. Each in turn comes on the stage, looks with interest awhile at sleeper, then gives an interesting story from MISSIONS. Let each speaker begin her story in some appealing way such as, "MISSIONS is telling you a thrilling story of our people in Africa"; or "On this page of MISSIONS, I find something that will be of special interest to you." The last speaker should relate some account of work among children such as the story of the Baby Fold in India (Oc-

tober 1929 MISSIONS. As the last speaker leaves the platform, chorus behind the scenes sings one verse of "Give of thy best to the Master." As music ceases, sleeper awakes slowly and wonderingly—gradually comes to consciousness, and speaks.)

Mrs. D.: What was that? Didn't I hear a baby crying? Was it all a terrible dream? Such stories! And I have actually seen people from strange lands. They have stood before me—have talked to me. Yes, I have even heard children's voices in song; and through it all there was ever that magazine MISSIONS in evidence. What can it mean? It was all so real. Could it have been a dream? I wonder—perhaps—oh, what is wrong with me? Could it have been intended for a lesson—was it—might it be—oh, could it be God's way of speaking to me? I simply can't work it out now. (Pulls herself together, looks at clock.) Oh, I must get ready for my meeting—but that dream—how can I forget it? I can't forget it, that's sure, but perhaps I have been wrong in not showing more interest in missionary work and maybe, after all, I should read that magazine MISSIONS. Well, it's only a dollar. I think I'll just call Mrs. Smith on my way out and tell her to put my name down. (Rubs eyes again as she goes out.) But that dream—I shall never forget it.

(CURTAIN)

During the entire program, MISSIONS should be very much in evidence, each speaker holding and turning the pages as she speaks.

The Missionary Society of the First Church, Omaha, Nebraska, made a frame to represent a book. For the program on MISSIONS, a large poster was used for the cover of the magazine. As the program proceeded, women from India, China, the Philippine Islands, and other mission lands, stepped out of the "book" and told their stories. Each was in native costume.

(Note: Posters, sample copies of the magazine, and other supplies for these programs will be sent free by MISSIONS office.)

Program Contest Entries

Many year books have been entered in the Program Contest, and all of them contain suggestions for programs and program building.

The topics from Granville, Ohio, are "60 Years of World Service"—A birthday party (presumably foreign missions); "World Vision Through Literature" (based on missionary books); "Christ in the City," "World Peace," "Glimpses of World Work," "The Flowering of the Century Plant" (a fine topic for a home mission anniversary program); and "A Summer Christmas Tree."

The Woman's Union of the Woodward Avenue Church, Detroit, has chosen as topics for the present year "Saddlebags," "Over Sea Stories," "Our Civic Duty," "Friends and Neighbors," and "Children's World Crusade." A Christmas program and two pageants are also listed.

A special feature of the attractive booklet of the National Memorial Church, Washington, D. C., is the prayer topic for each month. This, of course, is related to the theme of the program.

Through the Eye-Gate

Three thousand years ago a Chinese philosopher said: "To see a thing once with the eye is better than to hear with the ear one hundred times." Modern educators state that the "eye-gate" is three times as important as the "ear-gate" or the "hand-gate." Program committees would do well to keep this in mind and supplement each program with maps, pictures, or posters. Two fine maps for your kit of tools are the Baptist map of China, showing the location of our mission stations, and the Home Mission map of the United States. The latter shows not only the location of the stations but the kind of work carried on at each. Both maps are printed on paper, size 30x40 inches, and are 45c each.

From the Conductor's Scrapbook

Suggestions for Invitations: Paste a small picture of an ocean liner on a card with the words "Your passage is booked

to India" (or the country covered by the program). Date of sailing—

For patriotic programs, tie a bow of red-white-and-blue ribbon or pin a tiny flag to the card bearing the invitation.

A small half circle of manila paper, folded in three equal parts, makes a miniature tepee, and is fine for an Indian program.

"Is Prayer Our Last Resort or Our First?" (free) might be enclosed in an invitation to a missionary prayer meeting.

Do you turn to *The Book of Remembrance* for stories of the work at home and abroad, prayer topics for the devotional service, the selection of prayer partners, lists of prayer needs to be given to "shut-in" members, news items for the bulletin board, messages for special days, birthday dates of missionaries and other workers?

+ + +

From Our Readers

I have just read *Vanguard of the Caravans*, the prize which I received for MISSIONS Question Box, and the book is a treasure. Have a greater appreciation of the work of John Mason Peck, and find this contact very helpful. I thank you for your wise choice.—*Josie E. Willis*, Howard, N. Y., Western N. Y. State Guild Secretary.

I really can't see how I can spare the dollar—but I am going to do so and trust in the Father to supply my needs. I love MISSIONS too much not to want to do my part to help it over this hard time that we are all feeling so much. May each and every one of the 6,000 feel about it as I do and feel that they *must* help out.—*Marion E. Allber*.

Enclosed please find money order for one year's subscription to MISSIONS to be sent to the address enclosed on the blank. I have been a subscriber to MISSIONS for a number of years but my eyes are very bad so that I cannot read but a very little, but as I cannot read I want someone else to enjoy the wonderful and helpful reading contained in MISSIONS. I always enjoyed reading them from cover to cover. I miss them very much.—*Mrs. Lucy A. Benoit*, East Douglass, Mass.

Allied Forces for Prohibition

In connection with the country-wide campaign of the Allied Forces for Prohibition, local councils of Allied Youth have been formed in more than 200 cities, including representation in every state in the union, and more than 150,000 boys and girls have enrolled as active participants in this new movement. Sponsors of the campaign hope to stimulate all youth councils to send out delegations to other communities until the movement has spread to the most remote sections of the country.

This is an educational movement. One feature is the formation of study classes for youth leaders. Dr. Daniel A. Poling, leader in the Movement, believes that many young people who have grown up since prohibition was enacted have little or no idea of what conditions were under the old saloon system, but he is confident that when acquainted with the facts nearly all will be enlisted as active supporters of the amendment. He has devoted many years of his life to young people. "They are not gin-soaked, cynical, or blasé," he says. "They love life, people, opportunity, vision, and reality." Few men are in a better position to make such a statement than Dr. Poling. He is president of the World's Christian Endeavor Union, embracing societies with a membership of four million. A broadcast which he conducts every Sunday from New York, chiefly in the interests of youth and vocational guidance, brings more than 70,000 letters a year from young people who seek his advice.

Italians in Buffalo

Miss Laughery and I have served four years on this field, Trenton Avenue Christian center, which is an Italian section of Buffalo. The Italian pastor has been here six years. The women and children are migrant fruit and vegetable pickers during the summer months. The men are, for the most part, laborers. We began four years ago with a church group of twelve or thirteen. During the winter months now we have more than 100. We have a cottage prayer meeting every Wednesday evening with an average attendance of 28. Our Friday

evening prayer service is very well attended. Men and women, boys and girls open their hearts to the Lord in prayer. We believe very definitely that Christ is leading us.—*L. Belle Long.*

Unable to Enter Fifty Open Villages

Missionary Lewis A. Brown, of Vanga, Belgian Congo, writes encouragingly of the opportunity confronting him, and discouragingly of the lack of resources: "The district work has grown until it is not right to expect any one longer to take care of it with any other responsibility. I have about 270 villages now with 1,368 church members and probably 5,000 enquirers. I could enter fifty villages now could I afford it. I have had to drop some of our teachers and will have to drop more and am about 6,000 frs. behind now. But it is wonderful how these Christians have kept up their offering. They average about 5,000 frs. or over, a month now."

"God Will See You Through"

Hard as these past months have been for our Italian people they have been drawn closer to Christ. I'll never forget an experience that I had this morning. This mother has had as hard a time as anybody I know. Lack of work and the suffering of his family unbalanced the husband's mind to the extent that he attempted suicide. The wife herself has been ill for years but would not consent to the major operation necessary until a month ago. She feared that her children might be left alone. The time came when her life was in danger if she did not have the operation. She prayed as never before and many were our prayers for her. For days we almost despaired of her life but God heard our prayers. Today she was sent home and never have I seen deeper gratitude. She said, "Now I have a message to give to all our mothers, and it is this: 'Don't worry if you're terribly poor, don't worry about the children. God knows all about it. He's your real Friend; he'll see you through, no matter what trouble you have.'"

Our attendance this quarter has increased even beyond that of other years. This, moreover in spite of the six months' illness of our doctor and the removal of

our kindergartner. We were distressed indeed that Miss Shaff could not be returned to us because of the cut budget, and therefore that we could have no kindergarten. We were somewhat relieved later when Miss Shaff was given another appointment. Then, too, we were very glad indeed finally to be able to continue our daily kindergarten because of the amazing offer of one of our volunteers, Mrs. Llewellyn from the Baptist Temple, to take the kindergarten without salary. At the Christmas party when seventeen of the mothers and other visitors were present all were amazed to see the children's beautiful responsiveness and to hear them sing, and above all to hear those little tots tell the Christmas story.—*Ethel Downsborough*, Italian Baptist Community House, Philadelphia.

Insure Your Savings Against Loss

Many have profited by inquiring how to obtain a GUARANTEED INCOME, avoid loss of principal, and at the same time make a gift to advance our mutual KINGDOM TASKS.

When remembering the national societies in your will, please use exact corporate names.

American Baptist Foreign Mission Society, Rev. F. H. J. Lerrigo, M.D., Home Secretary (reannuities); George B. Huntington, Treasurer (regarding wills); 152 Madison Avenue, New York City.

The American Baptist Home Mission Society, Samuel Bryant, Treasurer, 23 East 26th Street, New York City.

The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

The Ministers' and Missionaries Benefit Board of the Northern Baptist Convention, P. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

(Continued from page 315)

At the beginning of the contest each society divided its membership into two groups with captains who helped to keep up interest. Monthly reports giving the total number of credits were sent by each society to the president of the woman's associational society. The contest began in July and ran through December. It was won by the woman's society at Sterling.

Mrs. Luke Mowbray, who reported the contest, writes: "We think it was a worthwhile effort. Our number of readers was greatly increased and we secured a number of new subscribers to MISSIONS. There are now about one-half as many subscribers to MISSIONS as there are members in the society. Two women usually used one magazine. The Contest is ended, but our women are going on reporting by points in each monthly meeting in 1932. In my judgment this is a scheme that can well be recommended for the sake of wider missionary interest. A City Union would be able to make more of the contest element because of the more frequent gatherings."

A Play for Young People

The little play entitled "The Double Gift" has been received with such appreciation by our young people that nearly every mail brings requests for more copies. Over 7,000 copies have been distributed to date. Many societies have given it in their local churches and then have repeated it in other churches or at association meetings. Copies may be secured free of charge by addressing The Ministers and Missionaries Benefit Board, 152 Madison Ave., New York.

Baptist Publications Wanted

The American Baptist Historical Society is eager to secure and preserve all associational minutes, reports of missionary societies, Baptist newspapers, early Baptist pamphlets, other such Baptist publications, photographs and letters, all these being

highly important as sources of Baptist history. The older such publications, etc., are the more important they have become. Any one having such materials, or knowing where they are preserved, will perform a distinct and lasting service by writing to the American Baptist Historical Society, Chester, Pennsylvania. Letters will have immediate attention.

Going Strong in Nicaragua

Cheering news comes from Rev. Charles L. Scott, general missionary in Nicaragua in the following message: "Although the earthquake practically broke up the work of the Managua church, I am glad to report that it is going again and going strong. The Sunday school that numbered 75 the first Sunday after the earthquake, and had to meet in the

open air under a large tree, has now grown to over 300 and meets in the spacious assembly hall of the Baptist school. This has been enlarged and equipped to serve for the present for church, Sunday school and day school assembly. Recently during the visit of Dr. Detweiler the new baptistry was dedicated with 32 baptisms. Don Arturo Parajon and his assistant, Don Manfredo Pentzke, are preaching to good crowds and there have been a number of conversions in this new year. In the recent Christmas program there were in attendance over a thousand people, many of them having to stand for lack of benches. All we lack is a building adequately equipped for church and Sunday school work located nearer to the center of the capital city of Nicaragua."

*D*o you believe that the maintenance of schools that have religion at the core is important? Would you give to this cause if you could receive a generous income during your lifetime from your gift? This is possible under the Annuity Plan. If you are interested write to:

**The Board of Education
of the Northern Baptist Convention**

152 Madison Avenue, New York City

Mr. Thomas Hill

On March 5, Mr. Thomas Hill, missionary of the American Baptist Foreign Mission Society in Belgian Congo, died of pneumonia at his home in Newark, N. J. Less than a month ago word of the death of Mrs. Hill came as a shock to all. They had given nearly 40 years of service on the foreign field and had returned to the homeland to retire.

Mr. Hill was born in North Ormesby, Yorkshire, England, on November 28, 1861. He was graduated from the Gordon Missionary Training School, Boston. His appointment to missionary service was in February, 1892, and he was designated to Matabadi, Belgian Congo. On his first furlough, in March, 1896, Mr. Hill and Miss Clara Gosline were married at West Newton, Mass. They sailed for the field in April, 1896. They served in several of the Congo stations, doing splendid work in every phase of mission activity. From 1898 to 1931 they gave themselves whole-heartedly to evangelistic and general station work. To Moanza, an important outpost of Vanga, they were designated in 1923 and there they served until their return home.

They were two of our ablest Congo missionaries and they put an indelible stamp of fine Christian character upon hundreds of the Congo people.

ANNUAL MEETING
American Baptist Foreign
Mission Society

The 118th annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the states of Pennsylvania, Massachusetts and New York, will be held in the Auditorium in the Civic Center, San Francisco, California, July 14, 1932, at 10:00 a.m. and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. On behalf of the Board of Managers—*William B. Liphard, Recording Secretary.*

Foreign Mission Record**SAILED**

From Vancouver, February 27, on the *Empress of Asia*, Miss Flora Ernst, for the Philippine Islands.

From New York, March 4, on the *Berengaria*, Rev. and Mrs. O. L. Swanson, to Southampton; from Marseilles, March 18, on the *Kaisar-I-Hind*, for Assam.

BORN

To Rev. and Mrs. C. C. Roadarmel, Khargpur, Bengal-Orissa, a son, February 25.

To Rev. and Mrs. V. W. Dyer, Insein, Burma, a son, March 6.

DIED

Mr. Thomas Hill, Moanza, Belgian Congo, in Newark, N. J., March 5.

Dr. Samuel Perrine, retired missionary of Assam, in East Orange, N. J., March 4.

APPOINTED

Miss Goldie Nicholson, at January meeting of the Woman's Society in New York.



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*Share with our
Aged Ministers and Missionaries*

You ARE sharing with others, but large numbers of these are from 80 to 100 years of age.

Many cannot work.

Many are ill and need special care.

Many sources of their help have failed.

Many lack necessities of life.

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